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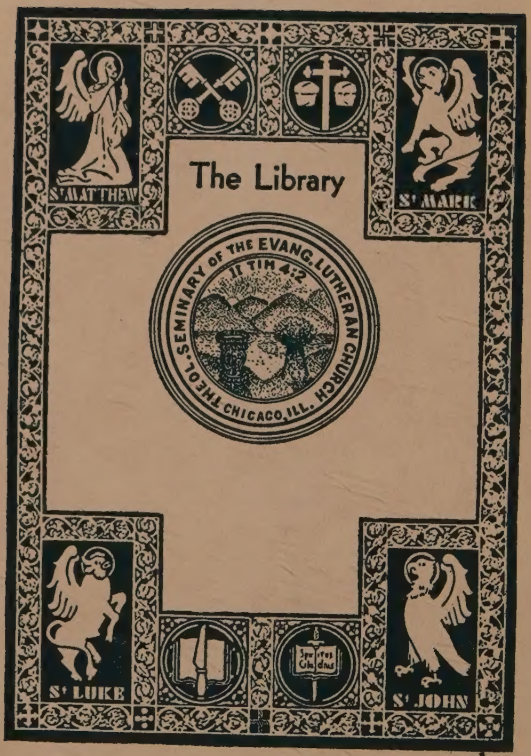
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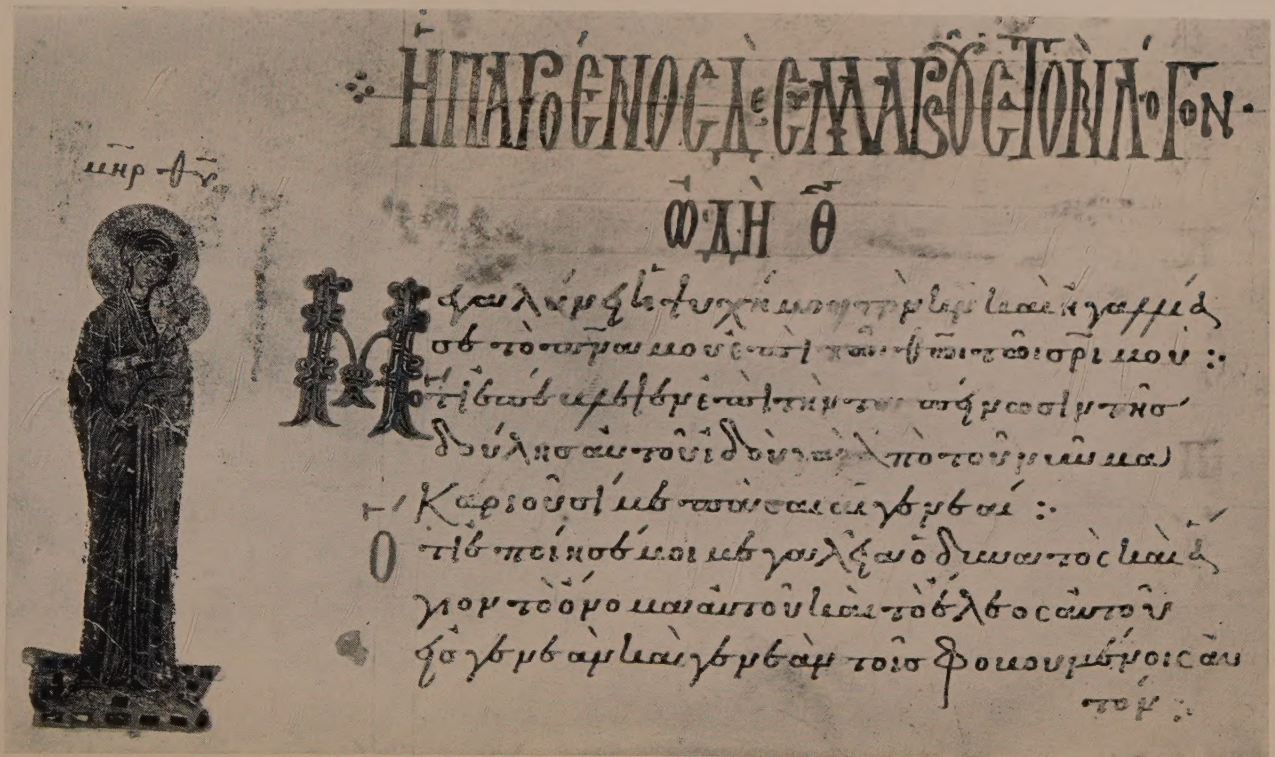

London. B.M. Add. 19352, written 1066. The Magnificat.

THE CANTICLES

OF THE CHRISTIAN CHURCH EASTERN AND WESTERN IN EARLY AND MEDIEVAL TIMES

BY

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VICAR OF RUSHDEN, BUNTINGFORD

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PREFACE

THE following sketch was written for a book on *Hymns and Canticles* in the series of Handbooks of Liturgical Study edited by Professor Swete and Dr Srawley; but the Editors thought it too detailed for their purposes. They approached the Syndics of the University Press, and the Syndics kindly agreed to issue it as a separate publication, and to allow the use of an abridged version in the proposed book on *Hymns and Canticles*.

The running narrative has been made as simple as possible. It is an attempt to deal, in an uncontroversial spirit, with a multitude of obscure and involved questions, and to give, without an array of footnotes, the results of recent research. In so doing it has been necessary, for example, to rewrite the first paragraph of the notice of Georgian Canticles more than once, and the final form is the result of correspondence with Georgians and Russians, and of the consultation of a large number of books in various languages. Many doubtful points of history, archaeology, geography, liturgy and palaeography have had to be considered; and many fields of investigation have been entered upon which were quite new to the present writer. He will therefore be grateful for any corrections; if those who are good enough to send them will first kindly verify their statements.

An absolutely complete treatment of the subject on the lines attempted would mean visiting all the greater libraries of Europe (not to speak of Asia and Egypt), and very many of the smaller ones; and would need unlimited leisure, and a private fortune or else a well-endowed Travelling Fellowship. The Trustees of the Hort Fund kindly made grants which enabled the present writer to examine a considerable range of manuscripts in Continental libraries. Many manuscripts have been examined besides those which have been tabulated, for it seemed better to carry the system of classification as far as possible, and only to index the best in each class, at least in the case of manuscripts later

than 1100. In the section on Monastic Canticles however this principle has not been carried out; almost all the manuscripts examined have been tabulated, in order to show the uses of the various Orders at different periods.

In the Index of Manuscripts used the various libraries are entered under the names of places. The Cottonian MSS are catalogued in sets under the names of the Roman Emperors; they are grouped together in the Index of Manuscripts (under the heading of **London**, *British Museum*, Cottonian), and not separately noted under Claudius, Galba, Julius, Nero, Vespasian and Vitellius.

Many of the manuscripts cited have had their numbers, or shelf-marks, altered in recent years. The Index of MSS at pp. 100–105 has been carefully revised, in order to show, so far as possible, the references in use in 1913. When two references are given it is advisable to quote both in applying for the manuscripts.

As the sheets passed through the press some points were seen to require further attention. A few supplemental notes are given at pp. 94–96.

For kind help with the Oriental manuscripts thanks are due to Dr Budge, to the Rev. G. Margoliouth, and to Messrs Edwards and Fulton at the British Museum; to Dr Cowley and Mr Winstedt at the Bodleian; to Professor Burkitt at Cambridge; to Professor Gwynn at Dublin; to Mr F. C. Conybeare at Oxford; to Mr O. Wardrop at Sevenoaks; to the Rev. J. Wood Brown at Florence; and to the Abbé Tisserant at Rome.

The staffs of the English libraries have been most helpful; the heads of departments in the foreign libraries visited, or corresponded with, and many of the assistants, have been most courteous. To the Rev. H. M. Bannister thanks are gratefully rendered for introductions, and advice of many kinds, palaeographical and otherwise, in Italy.

J. M.

January 19, 1914.

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The Magnificat . . . . . *Frontispiece*

ROME. Vatican. Barberini Greek 372, written in 11th century.
Part of the longer form of the Gloria in excelsis.
To face p. 16

LONDON. B.M. Add. 17125, written about 900.
Syriac version of the Gloria in excelsis. . *To face p.* 40

TABLE OF ABBREVIATIONS USED

B.	E. Bernard's Catalogue of the Bodleian MSS†
B.M.	British Museum
B.N.	Bibliothèque Nationale
Bk.	Book
Bod.	Bodleian
C.	Canticum
c.	circa
cent.	century
Chapter.	Chapter (or Cathedral) library
Coll.	College
Ed.	Edition, Edited
f.	folio
H.B.S.	Henry Bradshaw Society
K.B.	Königliche Bibliothek
LEW.	Liturgies Eastern and Western. See p. 17
l. h.	in later hand
MC.	Monastic Canticles
M.L.	Mediceo-Lorenziana
Naz.	Nazionale
P. G.	Patrologia Graeca
P.L.	Patrologia Latina
Ps.	Psalm, Psalter
Pt.	part
S.B.	Stadt-Bibliothek
U.L.	University Library
v.	verse
Vat.	Vatican
*	See p. 82

The references to the MSS at pp. 63–67, and at pp. 82–92, are arranged according to the countries where they were written ; each set being prefaced by a letter in thick black type, viz.

E.	England
F.	France
G.	Germany (and Switzerland)
I.	Italy
S.	Spain

† In *Catalogi Librorum Manuscriptorum Angliae et Hiberniae*, Oxford 1697.

CORRIGENDA

p. 3, line 33, *read* Montpellier 159

p. 9, line 16, *read* o and 19

p. 15, line 5 from foot, *read* notices ii, p. 40

p. 20, no. 18, *read* σωθῆναι

p. 30, line 26, *read* Bischoi

p. 30, line 29, *read* 6, from

p. 32, line 5, *read* by the Very Rev. B.

p. 41, line 21, *read* East Syrian Daily Offices

p. 54, line 20, *read* Ambrosiana. HS. iv. 44

p. 57, no. 5, *read* Is. xxxviii

p. 59, line 15, *omit* and facsimile no. xxxviii

p. 71, line 3, *read* in Cardinal Lorenzana's

p. 96, line 30, *read* 4. Ego dixi. Is. xxxviii. 10

INTRODUCTORY NOTICE

THE ancient methods of singing or saying the Biblical Psalms and Canticles, and the various systems of dividing the Psalter into books for recitation, are described at considerable length in the second volume of the *Dictionary of Christian Antiquities* (edited by W. Smith and J. Cheetham 1880), in the articles *Office*, *The Divine* (1444–1453), and *Psalmody* (1742–1753).

The articles on the subject of Canticles in the English and German dictionaries are meagre and unsatisfactory. There is however an excellent article on *Cantiques* by Dom Cabrol in his *Dictionnaire d'Archéologie chrétienne et de Liturgie*, vol. ii, pt ii, 1910, cols. 1975–1999. Dom Cabrol's essay is so good on its own lines that it seemed best to make the present sketch a companion rather than a rival, and to try to meet his wish (col. 1978) that some one would write a book on the manuscripts where the Canticles are to be found. The present essay is therefore based almost entirely on the manuscripts. For the literature on the subject of Canticles, such as it is, and for further details of liturgical use, reference should be made to Dom Cabrol's article.

In the writings of the early Christian Fathers the words Canticle, Psalm, and Hymn, are used vaguely and interchangeably. The word Canticle is applied more definitely to the Songs of the Old and New Testaments. In practice it means those Songs of Holy Scripture which have been selected for ecclesiastical use, and are appended to, or incorporated with, the Psalter or other parts of the Divine Office. In the later Latin Psalters some of the Creeds were added. A number of the later Greek Psalters include pieces which properly belong to the sung portions of the Liturgies. Many of the Syriac Psalters add pieces which are strictly speaking to be ranked as Hymns.

In early times the Canticles were usually appended to the Psalter. In later medieval times, when Breviaries came into use, the Psalms were so distributed among the Hour Services that many were never said at all in the Matins and Vespers Services; and the Canticles, distributed among the Hour Services, were mostly put into the office for Lauds in the Latin Breviaries; and into the corresponding office of Ὄρθρος in the Greek Horologion, where they were massed together under the title of Αἱ ἐννέα Ὠδαί, i.e. the Nine Odes.

The notices of the Canticles in the various Eastern and Western Psalters and Office Books show a greater uniformity of use than some would have expected. The Oriental Psalters more or less agree in using the selection of Canticles given in the Greek Psalters as the Nine Odes. The Latin Psalters show a much greater diversity. The Monastic Canticles vary in a surprising fashion, even the Cistercians did not always keep to the same sets. The Benedictines varied greatly, yet some places kept the original sets until the 15th century; so, for example, the monks at Bury St Edmunds in 1405 employed a set of canticles for Saints (or Martyrs) which had elsewhere gone out of use since the 10th century (see Monastic Canticles, Common of Saints, set 5).

The study of the manuscripts brought to light various interesting problems. What, for example, were the Canticles sung at Milan in early times? The Canticles sung there in the ninth century were the ordinary Greek Nine Odes, only arranged in different order. But the Nine Odes cannot be traced in Greek use, as a set, anything like so early as 400; if the set had been current even in 550 then Jacob Baradaeus would have been almost certain to adopt it when he was reorganising the Syrian Monophysite Church. The original Milanese set was more probably that used in Dacia by Niceta (see Latin Canticles, section 3).

What again were the Canticles used in France before the time of Charles the Great? The Queen Christina Psalter at the Vatican (Regin. lat. 11) raises many curious questions, and seems to present one set of Canticles (styled Gallican) for use in Spain and South-Western France about 700; and another set (styled Roman), for use in Provence, but these latter are neither Spanish nor Roman, and, though most of them are in

the ninth century Milanese set, they are not in the Milanese text (see Latin Canticles, section 5).

And if the so-called Gallican Canticles of the Christina Psalter really represent the Canticles used in Spain before 700, what of the antiquity of the set used in the Mozarabic Psalters? (see Latin Canticles, section 8).

It is perhaps worth referring to an early book of devotions in the B.M. (Royal 2 A. xx), which was written in the North of England (?at Lindisfarne) in the eighth century. The Canticles are mainly in a section which seems to have been copied from a MS written in Northern France. They are the Lord's Prayer (11 *b*), the Apostles' Creed (12), the Magnificat (13 *b*), the Benedictus (14 *b*), the Song of the Three Children (14 *b*, beginning with Dan. iii, 52), the Gloria in excelsis (28, with the Greek in Latin letters), and part of the so-called Creed of Damasus (28, beginning Credimus in unum Deum Patrem omnipotentem, et in unum Dominum nostrum Jhesum Christum filium Dei). See a description in the *H. B. S.* vol. x, 1895, pp. 97–102.

The printed Roman Missal of 1474 (also the Malines ed. of 1874) has three very short Canticles as Tracts in the service for Easter Eve (Sabbato Sancto):

1. Cantemus Domino...adjutor. Ex. xv, 1, 2, 3.
2. Vinea facta est dilecto. Is. v, 1, 2, 7.
3. Attende caelum...expectetur. Deut. xxxii, 1, 2, 3, 4.

These are all in a pre-Hieronymian text; no. 2 is the same selection of verses as in the Arsenal MS 8407 (see Graeco-Latin Canticles, section 1). They are all found (as *Cantica Prophetica*) in the so-called *Antiphonarium S. Gregorii*, a MS of c. 800 at St Gall (359, pp. 103, 104). Facsimiles of the same set, from various early Graduals, are given in the *Paléographie Musicale* of the Solesmes Fathers, vol. i, 1889 (from the St Gall 339 of the 10th century); vol. iv, 1894 (from the Einsiedeln 121 of the 10th century); vol. viii, 1901 (from the Montpellier H. 150 of the 11th century) etc. The editions of 1474 and 1874 have also a Tract for Good Friday (Feria sexta in Parasceve):

1. Domine audivi...in medio duorum animalium. This is from the pre-Hieronymian text of Hab. iii, 1, 2, 3; differing entirely from the Vulgate, and being nearly the same as in the Mozarabic Breviary of 1502. It is in the St Gall 339 mentioned above, and is reproduced in facsimile from that in the *Paléographie*

Musicale 1889 as above. All the four Tracts are in a North Italian (?of Verona) Gradual of c. 1100 at Holkham Hall, no. 25.

In the Greek and Oriental Psalters (other than the Arabic) the Canticles are found in a fairly constant text. In the Latin Psalters the Canticles are in very varying versions. The texts of the Christina Psalter are printed in the *Opera Omnia* of Cardinal Thomasius (Tommasi) 1747–1754, vol. ii, 291 etc.; the Mozarabic text in Migne's *P. L.* lxxxvi, 845 etc.; the Milanese text by M. Magistretti in 1905 (see Latin Canticles, section 2); the Roman text in the *Opera* of Cardinal Thomasius, vol. iii, 552 etc.; the North African text by Cardinal Pitra in 1858 (see Latin Canticles, section 4); the Irish text by the Henry Bradshaw Society, vols. iv, x, xiii, xiv; the Greek and Latin texts of the 6th century Verona Psalter by Joseph Bianchini in 1740 (see Graeco-Latin Canticles, section 1). The Gallican text is practically that of the Vulgate; the 1874 facsimile of the Utrecht Psalter (see Latin Canticles, section 6) gives a quite legible reproduction of it.

In the services of the Church of England the Latin canticles of the Utrecht Psalter continued to be used in the later Medieval period, and up till 1549; in some of the Psalters the Canticles had English glosses, but these were meant to help in construing the Latin, not for consecutive reading in English (see Latin Canticles, section 9). Many of the Psalters for private devotion had English versions of the Canticles (see e.g. in the British Museum the MSS Add. 10046 and Add. 36683 with similar versions, and Add. 17010 and 27592 with other versions. The English versions of Richard of Hampole are e.g. in the Corpus Christi College, Cambridge, MS 387, and were edited from the University College, Oxford, MS 64 by H. R. Bramley as *The Psalter; or Psalms of David and certain Canticles: with a translation and exposition in English. By Richard Rolle of Hampole,* Oxford, 1884. See also J. Stevenson's *Anglo-Saxon and Early English Psalters,* published by the Surtees Society 1843, 1844). When the services were put into English the Psalter was appointed to be recited in regular and consecutive order on the mornings and evenings of each month; and some of the Canticles were disused. In the *Book of Common Prayer* 1549 the *Te Deum* was appointed to be used at Morning Service throughout the year, after the first lesson (except in Lent, when

the *Benedicite* was to be used), with the *Benedictus* after the second lesson, to be used throughout the whole year; and in the Evening Service the *Magnificat* was placed after the first lesson, with the *Nunc dimittis* after the second lesson; while the *Quicumque vult* was appointed to be said after the *Benedictus* on Christmas, Epiphany, Easter, Ascension, Pentecost and Trinity Sunday.

For the sake of uniformity the Scripture references are given to the chapter and verse numbers in the Latin Vulgate. According to English custom a reference thus, 1–19, means that the quotation extends to, but does not include, verse 19; in the Mozarabic Psalter this rule does not always work correctly because the quotations sometimes end in the middle of a verse. The names of the Books of the Bible are given in their English forms thus:—

English	*Vulgate*	*English*	*Vulgate*
Sam. i, ii	Regum i, ii	Ecclus.	Ecclesiasticus
Kings i, ii	Regum iii, iv	Lam.	Threni
Chron.	Paralipomenon	Hosea	Osee
Ezra	Esdrae i	Zeph.	Sophonias
Neh.	Esdrae ii	Rev.	Apocalypsis
Wisdom	Liber Sapientiae		

The subject of the illuminations of the Psalters rather lies outside the scope of this sketch; but several references will be found in the list of the Greek Psalters which have been indexed, and in the notes on the Slavonic Psalters. The following works may also be consulted:

1. Springer, A. H. *Die Psalter-illustrationen im frühen Mittelalter* 1883 (*Abhandlungen*, vol. xix, of the Royal Saxon Academy of Sciences).

2. Bordier, H. *Description des Peintures et autres ornements contenus dans les manuscrits grecs de la Bibliothèque Nationale*, 1883.

3. Kondakoff, N. *Histoire de l'Art Byzantin considéré principalement dans les Miniatures*, 1886–91.

4. Brockhaus, H. *Die Kunst in den Athos-Klöstern*, 1891.

5. Tikkanen, J. J. *Die Psalter-illustration im Mittelalter*, 1895–1900 pts i, ii Byzantin e, pt iii on the Utrecht Psalter, etc.

6. Omont, H. *Facsimilés des manuscrits grecs datés de la Bibliothèque Nationale*, 1891 (with bibliography).

7. Omont, H. *Facsimilés des Miniatures des plus anciens manuscrits grecs de la Bibliothèque Nationale*, 1902.

Among the more general works may be consulted J. O. Westwood's *Facsimiles of the Miniatures and Ornaments of Anglo-Saxon and Irish Manuscripts*, 1868; J. A. Herbert's *Illuminated Manuscripts*, 1911; O. Homburger's *Die Anfänge der Malschule von Winchester im X. Jahrhundert*, 1912 (bibliography at pp. 71, 72). See also H. Omont's *Listes des recueils de Facsimilés et des Reproductions de Manuscrits*, 1903; V. Gardthausen's *Griechische Palaeographie*, 1911, vol. i, pp. 227–232; and Karl Krumbacher's *Geschichte der Byzantinischen Litteratur*, 1897, pp. 1120, 1121.

PART I

GREEK AND EASTERN CANTICLES

i. Greek Canticles

Almost every complete Greek Psalter written since 1000 A.D. has the selection of Canticles given in the *Horologion* as *The Nine Odes*. The place and date of the earliest use of this set, in definite order and definite selection, has not yet been determined. S. Chrysostom in his commentary on 1 Timothy, written c. 397 (Migne's *P. G.* lxii, 576), says that the monks in the mountains near Antioch "having finished the morning prayers and hymns, turn to the reading of the Scriptures," but he does not specify what these "hymns" were. The *Testamentum Domini*, originally written in Greek 350–450, probably in the region of Antioch, or in Eastern Asia Minor, goes a little more into detail. In Bk i, 26 a direction for the Dawn Service says "Let them sing Psalms, and four Hymns of Praise, one by Moses, and of Solomon, and of the other Prophets. Thus, little singing boys; two virgins, three deacons, three presbyters. And so let the hymn of praise be said by the Bishop, or by one of the presbyters." There is a further direction at Bk ii, 22 "In answer to him who singeth the psalm in the Church, let the virgins and boys respond and sing" (see *The Testament of our Lord*, ed. by James Cooper and A. J. Maclean, 1902, pp. 81, 135 —from the Syriac version). The singing was thus to be done by the clergy and the choir, and the people were not to join in the Psalms and Canticles; which agrees with the decree of the Synod of Laodicaea c. 363, that besides the canonical singers who sing from the book none shall sing in the Church. The Hymns of Praise at each Dawn Service were to be taken from

the Odes of Moses (i.e. Exod. xv and Deut. xxxii), the Odes of Solomon (i.e. the recently rediscovered Odes of Solomon, not the Canticum Canticorum), and the Odes of the other Prophets. The direction in ii, 24 seems to refer to the use of the Benedicite; otherwise there is nothing to show what the 'Odes of the other Prophets' were. The collection of Odes in the Codex Alexandrinus (see A below) shows that by the fifth century a considerable number had come into use in Egypt. The earliest description which might refer to the Nine Odes is in a Colloquy between abbot John, abbot Sophronius and Nilus abbot of Mount Sinai. Long extracts from this are printed by Cardinal Pitra in his *Juris ecclesiastici Graecorum historia et monumenta*, 1864, i, p. 220 (note to *Apostolic Constitutions*, ii, 51). The Rev. H. M. Bannister has kindly looked up the earlier MS used by Pitra (Vat. gr. 731, f. 23, of xiii), and finds that it contains "'Αποφθέγματα διαφόρων ἁγίων γερόντων," an anonymous collection of anecdotes and wise sayings. This says that in the Evening Office at Mount Sinai they used the φῶς ἱλαρὸν, and the Nunc dimittis. It gives a long description of the Dawn Service at Mount Sinai, which states that they sung the whole 150 Psalms in three sections, each followed by an Epistle (S. James, S. Peter and S. John are specified); then Nine Canticles, with a break after the third and sixth, when they recited the Lord's Prayer and the Kyrie eleison; then, after they had said the Praises (Ps. cxlviii–cl), without the Troparies, they began the Gloria in excelsis, with the Creed and the Lord's Prayer and the Kyrie eleison. (The more convenient principle was that the use of a set of selected verses was not only equivalent to a recital of the whole Psalter, but had the virtue as well. See the *H. B. S.* xiii, 144 and xiv, 216. The Irish selection of 365 verses from the Psalms is followed by the Creed and the Lord's Prayer.) This account, if historical, would show that the Nine Ode arrangement was in use at Mount Sinai in the fifth century. But the Codex Alexandrinus, and the famous seventh century purple Psalter at Zürich (see N below), have neither this selection nor this arrangement. If it had really been current in 550–575, when Jacob Baradaeus was reorganising the Monophysite Church (see Syriac Canticles, Jacobite), he would have been almost certain to adopt it. It had come into use by the middle of the eighth century, for

S. John of Damascus employs it as the foundation and suggestion of his Canons or sets of hymns based on the Odes. The earlier copies of the *Horologion* do not always include the Nine Odes (e.g. Paris, B. N. Grec 331 of the 11th century), but they are found, in the usual order, in a B.M. copy of the 12th century (Add. 31214, ff. 50–73), and in a Bodleian copy, also of the 12th century (Baroc. 21, ff. 194–203).

It is often difficult to date the ordinary Greek Psalters with any certainty; it is still more difficult to determine the countries where they were written. There are very many medieval Greek Psalters in European libraries (the various convents on Mount Athos seem to possess hundreds of them), and many more in the library of the Holy Sepulchre at Jerusalem, in S. Catharine's convent at Mount Sinai, and elsewhere in the East. It seemed therefore advisable to index here only those personally inspected (adding however n and 19, which could not be identified at the moment, but were afterwards kindly examined by Mgr Mercati of Rome; and 8, kindly examined by Canon Brightman), as they appeared to include examples of all classes of manuscripts up to about 1300. The imperfect Psalters after 1100, and the later ones as a rule, have been disregarded.

They are arranged according to date, thus:

Before 1000.

A. London. B.M. Royal I D. v–viii. This is the Codex Alexandrinus, written in Egypt in the 5th cent. Photofacsimile of the entire MS published 1879–1883. The canticles are at ff. 564 *b*–569.

B. Oxford. Bod. Auct. D. 3. 17 (Greek Misc. 2). End of 10th cent.

C. Oxford. Bod. Auct. D. 4. 1 (Greek Misc. 5). c. 980.

D. Oxford. Bod. Auct. T. 4. 19 (Greek Misc. 257). End of 10th cent.

E. Milan. Ambrosiana. B. 106 sup. (127) of 966–967. Breaks off.

F. Milan. Ambrosiana. F. 12 sup. (325). c. 961.

G. Milan. Ambrosiana. M. 47 sup. (513). 10th cent. Breaks off.

H. Milan. Ambrosiana. † 24 sup. (783). c. 900.

I. Paris. B.N. Grec 139. 10th cent. With fine illuminations; for those to the Canticles see H. Omont's *Facsimilés des plus anciens manuscrits grecs*, 1892, plates ix–xiv.

K. Paris. B.N. Grec 146. 10th cent.

L. Rome. Vatican. Regin. gr. 13. 10th cent. Not complete.

M. Rome. Vatican. Vat. gr. 1927. 10th cent. Illuminations to all Canticles except the Magnificat.

N. Zürich. S.B. C. 84. 7th cent., in silver uncials on purple parchment, imperfect at the beginning of the Canticles. So-called facsimile in A. F. C. de Tischendorf's *Monumenta Sacra inedita*, vol. iv, 1869.

1000–1100.

a. London. B.M. Add. 11836. Has illuminations to Canticles 1, 3, 4, 5, 6, 7, 9 *a*.

b. London. B.M. Add. 19352. Of 1066. Many illuminations.

c. London. B.M. Add. 36928. c. 1090.

d. Oxford. Bod. E. D. Clarke 15 (18377). c. 1080.

e. Cambridge. U.L. Dd. iv, 39. Imperfect.

f. Florence. M.L. Conv. sop. 35. From the Badia, Florence.

g. „ „ Conv. sop. 36. From the Badia, Florence.

h. „ „ Plut. v, 5.

i. „ „ Plut. v, 39.

k. „ „ Plut. vi, 36. The Canticles have illuminations, except 8 and 9 *b*.

l. Paris. B.N. Grec 40. Of 1039. Canticles ff. 153–174; the prayers on f. 171 a. b. are not indexed.

m. Paris. B.N. Grec 164. Of 1070.

n. Milan. Ambrosiana. M. 54 sup. (519).

o. Rome. Vatican. Barberini gr. 372.

p. Rome. Vatican. Vat. gr. 341. Of 1029.

q. Rome. Vatican. Vat. gr. 1873. Of 1011. Canticles 1–6 are indexed; the rest are on paper, much later.

r. Venice. Marciana 59 (Class i, 49). c. 1010.

s. Venice. Marciana 70 (Class ii, 113). Canticles 1 and 9 *a*. have illuminations.

After 1100.

1. London. B.M. Royal 2 A. vi. 12th cent.

2. „ „ Add. 11835. 13th cent.

3. „ „ Harley 5533. 14th cent.

4. „ „ Harley 5575. Of 1281.

5. „ „ Harley 5582. 13th cent.

6. Oxford. Bod. Baroc. 15. c. 1105.

7. Cambridge. Corpus Christi Coll. 480. c. 1155. Once belonged to Bp Grosseteste of Lincoln. Canticles at ff. 255 *b*–285 *b* (ff. 281–283 do not contain canticles).

8. Oxford. Magdalen Coll. 9. 12th cent. The prayers on ff. 288, 291, are not indexed.

9. Oxford. Trinity Coll. 78. 12th cent. The Creed at f. 274 is the Nicene, not the Quicumque vult.

10. Basel. U.L. B. x, 33. 12th cent. From the Dominican convent at Basel.

11. Florence. M.L. Plut. v, 23. Early 12th cent.

12. Florence. M.L. Plut. v, 18. Psalter mainly in a Byzantine hand of 11th cent., Canticles in a Florentine hand of c. 1500.

13. Milan. Ambrosiana. B. 1 sup. (80). Early 13th cent.

14. Milan. Ambrosiana. C. 98 sup. (195). 12th cent.

15. Paris. B.N. Grec 21. 12th cent., in golden letters.

16. Paris. B.N. Grec. 22. 12th cent. Indexed to f. 228, except the "ἐρωτήματα" on f. 225.

17. Rome. Vallicelliana. E. 22. 13th cent.

18. Rome. Vatican. Barberini gr. 285. 12th cent.

19. Rome. Vatican. Barberini gr. 322. c. 1105.

20. Venice. Marciana 52 (Class i, 1). 12th cent. From SS. Giovanni e Paolo, at Venice.

21. Holkham Hall 19. c. 1105.

The Greek Canticles may be arranged thus:

The Nine Odes.

1. Ἄσωμεν τῷ Κυρίῳ. Exod. xv, 1–19.
2. Πρόσεχε, οὐρανέ, καὶ λαλήσω. Deut. xxxii, 1–44.
3. Ἐστερεώθη ἡ καρδία μου. 1 Sam. ii, 1–11.
4. Κύριε εἰσακήκοα τὴν ἀκοήν σου. Hab. iii, 2.
5. Ἐκ νυκτὸς ὀρθρίζει τὸ πνεῦμά μου. Is. xxvi, 9–21.
6. Ἐβόησα ἐν θλίψει μου. Jonah ii, 3–11.

7*a*. Εὐλογητὸς εἶ, Κύριε ὁ θεὸς...ὅτι. Dan. iii, 26.

7*b*. Εὐλογητὸς εἶ, Κύριε ὁ θεὸς...καὶ. Dan. iii, 52.

8. Εὐλογεῖτε, πάντα τὰ ἔργα Κυρίου. Dan. iii, 57–91.

9*a*. Μεγαλύνει ἡ ψυχή μου. S. Luke i, 46–56.

9*b*. Εὐλογητὸς Κύριος ὁ θεὸς τοῦ Ἰσραήλ. S. Luke i, 68–80.

It is only necessary to index the earlier Psalters. The complete set appear in A, B, C, D, F, H, I, K, M; and no doubt originally in E and G, but these two MSS have lost everything after no. 7. The MS N has lost several leaves, and has now, in order, nos. 3 (latter part), 9*a*, 7, 8, and 9*b*; also nos. 11, 12, 14, 16 (see below). The MS L is by no means complete, and has only 9*b*, 9*a*, and 8, of the set; adding nos. 18, 14, 15.

In the modern editions of the *Horologion* (e.g. Venice, 1899), the Odes have two sets of headings. The first are

1. Ode of Moses in Exodus.
2. Ode of Moses in Deuteronomy.
3. Prayer of Anna the mother of Samuel the Prophet.
4. Prayer of Abbakoum the Prophet.
5. Prayer of Esaias the Prophet.
6. Prayer of Jona the Prophet.
7. Prayer of the Holy Three Children.
8. Hymn of the Holy Three Children.

9*a*. Ode of the Theotokos. From the [Gospel] according to Luke.

9*b*. Prayer of Zacharias, the father of the Forerunner.

These headings are found, with variations, in almost all the Psalters. In 12 the heading of no. 1 is "of Mary (i.e. Miriam) the sister of Moses," and in q "of Moses and Mary his sister." In A the heading of no. 5 is "Prayer of Hezekiah," and of no. 7 is "Prayer of Azarias." In D the heading of no. 7 is "Prayer of the Three Children, Ananias, Azarias and Misael." In 5 the heading of no. 9*a* is "ᾠδὴ παναγίας μητρὸς παρθένου κόρης" (V. Gardthausen's catalogue of the Sinai Greek MSS indexes no. 37 of the 10th cent. as giving the heading αἴνεσις ἁγνῆς μητρὸς παρθένου κόρης). In D the heading of no. 9*a* is "ᾠδὴ τῆς θεοτόκου, ἐκ τοῦ κατὰ Λουκᾶν εὐαγγελίου, ἐν τῷ ἀκοῦσαι τοῦ ἀγγέλου"; a fuller form (in i) of the latter phrase is "ἐν τῷ

ἀκοῦσαι αὐτὴν τὸ χαῖρε παρὰ τοῦ ἀρχαγγέλου," i.e. "Ode of the Theotokos, from the Gospel of Luke, when she heard the Hail [S. Luke i, 28] of the archangel." Curiously enough Professor John Eadie called the Magnificat the ode of "the Virgin at the Annunciation" (Commentary on...Ephesians, 1854, p. 386). S. Luke (i, 46) tells us that the Virgin uttered the Magnificat when she heard the greeting of Elisabeth, but the remembrance of the Hail of the archangel may well have been the real inspiration of her Song.

The other set of headings in the 1899 *Horologion* is much less usual. In d the headings read thus :—

1. ἄρδην βυθίσας Φαραὼ Μωσῆς λέγει.
2. νόμου γραφέντος, αὖθις ᾠδὴ Μωσέως.
3. θεὸν γεραίρει στεῖρα τίκτουσα ξένως.
4. τὴν τοῦ λόγου κένωσιν Ἀββακοὺμ φράσων.
5. Ἡσαίου πρόῤῥησις, εὐχὴ τὸ πλέον.
6. ἐκ θηρὸς ἐκραύγασεν Ἰωνᾶς, λέγων.

7*a*. αἶνος φλόγα σβέννυσι τῶν τριῶν νέων.

7*b*. τῶν εὐσεβῶν ὕμνησις, ἣν ᾔδον νέων (νέοι).

8. τὸν δεσπότην ὕψωσεν (ὕμνησον, in 1899) ἡ κτιστῶν φύσις.

9*a*. τὸν υἱὸν ὑμνεῖ καὶ θεὸν μήτηρ κόρη.

9*b*. ὁ Ζαχαρίας εὐλογεῖ παιδὸς τόκῳ (τόκον).

In d there are also the Odes of Hezekiah and Manasseh, headed :

11. τὸν Ἐζεκίαν εὐλογοῦντά μοι σκόπει.
12. σωθεὶς Μανασσῆς τὸν θεὸν μεγαλύνει.

A third, incomplete, set of headings is in b, which has the usual set in a small script, and the following (kindly deciphered by Sir F. G. Kenyon) in curiously interlaced capitals.

1. ᾠδὴ πρώτη. Αἰγύπτων ὄλεθρος. ᾠδὴ Μωσέως.
2. Μωσῆς λαβὼν δίδωσιν Ἑβραί(οις) νόμ(ον).
3. Ἄνν(η)ς προσευχ(ὴ) καλλήπαιδο(ς) τῆς πάνυ.
4. τῆς Ἀββακουμ ἄιε μολπ(ῆ)ς καὶ συνέσ(εως).
5. Ἡσαίου πέφυκεν ἡ μελῳδία. ᾠδὴ ε.

6. *κήτους Ἰωνᾶς ἐκβοᾷ, δραμ(ὼν) ἄνω. ᾠδὴ ζ.*

7. *δροσὸς καμίνου τῶν νεῶν ὑμνῳδία. ᾠδὴ ζ.*

8. *ὕμνος τῶν ἁγίων τριῶν παίδων.*

9*b*. *Ζαχαρίας ὕμνησεν ἐν παιδὸς τόκῳ.*

9*a*. *ἡ παρθένος δὲ συλλαβοῦσα τὸν λόγον. ᾠδὴ θ.*

The first heading can hardly be complete, the eighth belongs to the first set, in the ninth the heading for b is given first.

These Nine Odes have passed into use in the Slavonic, and in many of the Arabic and Syriac Psalters. The great majority of the Greek Psalters since 1000 contain them, and no others. Still there are many exceptions. The additional pieces are here indexed thus :—

I. *In Psalters before* 1000.

a. Scriptural Canticles.

11. *Ἐγὼ εἶπα ἐν τῷ ὕψει.* Is. xxxviii, 10–21. The Prayer of Hezekiah (so in A) is in A, B, C, F, G, H, I, K, M, N ; a, c, d, f, g, h, i, l, m, n, o, p, s ; 5, 6, 7, 8, 9, 10, 11, 13, 14, 17, 18, 19.

12. *Κύριε παντοκράτορ ἐπουράνιε.* The Prayer of Manasseh (so in A. In 11 as The Confession, *ἐξομολόγησις*. In 8, by confusion with the heading of Ps. lxxxix, headed "Prayer of Manasse, the Man of God") is in A, B, C, F, G, H, M, N ; a, c, d, g, h, l, m, o, p, s ; 5, 6, 7, 8, 9, 10, 11, 13, 14, 17, 18, 19.

13. *Μεθ' ἡμῶν ὁ θεὸς.* Is. viii, 9, 10, 12, 13, 14, 17, 18, and ix, 2, 6, 7. This is the form found in the *Horologion* ed. 1899, p. 156. The opening words are used as an ever repeated refrain. In C (headed "Night Hymn from the prophecy of Esaias") ; l, m.

14. *Νῦν ἀπολύεις.* S. Luke ii, 29–33. The Prayer of Simeon the Aged (so in C ; in r as "Of the Holy Simeon the bearer of God," *τοῦ θεοδόχου*, see S. Luke ii, 28), is in A, B, C, D, F, H, K, L, N ; b, c, f, g, h, l, o, p, r ; 7, 8, 10, 11, 13, 14, 16, 18.

15. *Πάτερ ἡμῶν.* S. Matt. vi, 9–14. The Lord's Prayer (so in L ; in 7 as "Teaching of our Lord Jesus Christ from the Gospel according to Matthew"), is in L ; h, l ; 7, 11, 16, 18.

b. In the Horologion.

16. Δόξα ἐν ὑψίστοις θεῷ. Morning Hymn. This appears in a good many shapes (see e.g. article in the *Church Quarterly Review*, Oct. 1885, p. 1). At first it consisted of the Song of the Angels in S. Luke ii, 14, and it is found thus in the Liturgy of S. James (see Brightman's *LEW.* p. 45) and in the Liturgy of the *Apostolic Constitutions* (*LEW.* p. 25). If the *Liber Pontificalis* is correct in saying that the Gloria in excelsis was inserted in the Roman Liturgy by Telesephorus (128–139), then it would be simply S. Luke ii, 14 in Greek. Some have thought that the first form in the *Horologion* (see below) is the hymn which Pliny the younger, reporting to the Emperor Trajan in 112, states that the Christians in Bithynia were accustomed to sing in alternate strains before daybreak (ante lucem convenire, carmenque Christo quasi Deo dicere secum invicem); but Pliny (*Ep.* x, 96) gives no quotation. It was certainly written in Greek, probably either in the region of Antioch or in Eastern Asia Minor, and not later than the third century. In Bk vii of the *Apostolic Constitutions* (compiled about 380, probably at or near Antioch) it already appears in an altered form, as a Morning Hymn (47), and as an Evening Hymn (48). The Morning Hymn is a corrupted version of the first form below. The Evening Hymn is

(1) Αἰνεῖτε, παῖδες, Κύριον, αἰνεῖτε τὸ ὄνομα Κυρίου. (2) Αἰνοῦμέν σε, ὑμνοῦμέν σε, εὐλογοῦμέν σε διὰ τὴν μεγάλην σου δόξαν, Κύριε βασιλεῦ ὁ Πατὴρ τοῦ Χριστοῦ τοῦ ἀμώμου ἀμνοῦ, ὃς αἴρει τὴν ἁμαρτίαν τοῦ κόσμου. (3) Σοὶ πρέπει αἶνος, σοὶ πρέπει ὕμνος, σοὶ δόξα πρέπει τῷ θεῷ καὶ Πατρὶ διὰ τοῦ Υἱοῦ ἐν Πνεύματι ἁγίῳ, εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν. Νῦν ἀπολύεις etc. (*Didascalia et Constitutiones Apostolorum*, ed. F. X. Funk, 1905, p. 456). Of this Evening Hymn (1) is Ps. cxii, 1; (2) is part of the Gloria in excelsis; (3) is noted under Syriac Canticles, introductory notices, iii; then follows immediately the Nunc dimittis.

The best known version of the text is the first form in the *Horologion* (ed. 1899, p. 69) in the Office for Lauds (ὄρθρος), up to the first Amen, i.e. ending "to the glory of God the Father.

Amen." This is a beautiful and complete hymn, and is found thus in the Roman Missal and in the Church of England Book of Common Prayer. In the Oriental Psalters the additions made to it are ascribed to S. Athanasius of Alexandria (d. 373), but in any case they are almost all versicles of Holy Scripture strung together without any special connection. In A (where it is headed Morning Hymn) the versicles are, according to the Vulgate numbers :—*i.* Ps. cxliv, 2 (Day by day). *ii.* Vouchsafe, O Lord, to keep us this day without sin. *iii.* Dan. iii, 26. *iv.* Ps. cxviii, 12. *v.* Ps. lxxxix, 1. *vi.* Ps. xl, 5. *vii.* Ps. cxlii, 9, 10. *viii.* Ps. xxxv, 10. *ix.* Ps. xxxv, 11. This form in A is the complete first form at Lauds, except that the office adds Ps. xxxii, 22 (between iii and iv), and then adds (after ix) "Holy God, Holy Mighty, Holy Immortal, have mercy upon us." This first form of the *Horologion* is e.g. in o; in 16 there is a second form beginning Ἐγὼ εἶπα Κύριε, and consisting of Ps. xl, 5; Ps. xxxv, 10; Ps. xxxv, 11; Ps. cxxxvii, 8, with the doxology Σοὶ πρέπει (see above). In varying forms the Morning Hymn is in A, B, C, D, F, H, K, N; c, f, g, h, o, p, s; 6, 7, 9, 10, 11, 13, 16, 18. In r the form (headed "By the holy Apostles") is quite unusual, beginning with Καταξίωσον Κύριε (Vouchsafe, O Lord), and ending with Σοὶ πρέπει (see above).

17. Φῶς ἱλαρόν. Candlelighting Hymn (ἡ ἐπιλύχνιος εὐχαριστία) sung in the first part of Vespers (Ἑσπερινός; ed. 1899, p. 145). In r it is headed "By the holy Sophronius of Jerusalem," who died 637; but it is much earlier, being quoted by S. Basil (Migne's *P. G.* xxxii, 205) in the 4th century. In the so-called *S. Silviae Aquitaniae Peregrinatio* (or rather the Pilgrimage of the Gallican abbess Etheria) the service is described as celebrated (in 385?) at the Holy Sepulchre Church in Jerusalem, thus "At the tenth hour, which they call here Λυχνικόν, as we say Lucernare, in like manner the crowd collects at the Anastasis; all the candles and wax tapers are lit, and a great light is made" (ed. 1891 by Dr J. H. Bernard, pp. 46, 110); the service, as she elsewhere says (1891, pp. 75, 134) being celebrated in Greek. In C, F; f, g, h, l, r; 7, 11, 16, 18. Versions of it are also found in Arabic and Ethiopic (see Arabic Canticles, Melchite).

Rome. Vatican. Barberini Greek 372. Written in the 11th cent.
Part of the longer form of the Gloria in excelsis.

c. In the Liturgies.

18. Πιστεύω εἰς ἕνα θεόν. The Niceno-Constantinopolitan Creed. This is e.g. in the Liturgy of S. James in F. E. Brightman's *LEW.* 1896, p. 42. In L; f, h, l; 7, 9, 11, 16, 18.

II. *In Psalters after* 1000.

a. Scripture Canticle.

19. Μακάριοι οἱ πτωχοὶ τῷ πνεύματι. The Μακαρισμοί or Beatitudes, from S. Matt. v, 3–12. Sung in the service called the Typica (ἀκολουθία τῶν τυπικῶν, in the *Horologion*, ed. 1899, p. 101). In f, h, l, p; 7, 10, 11, 16, 18.

b. In the Horologion.

20. Ἀναστὰς ἐκ τοῦ μνήματος. A troparion, or short hymn, for use on Sunday, at the end of Lauds (ed. 1899, p. 73). In r, where it is given as by S. John of Damascus.

21. Τῶν ἁγίων ὁ χορός. Hymn (εὐλογητάρια ἀναστάσιμα) sung on Saturday at Lauds (ed. 1899, p. 47). In l; 16. In 16 it is headed "τροπάρια τοῦ ἀμώμου. ἦχος πλάγιος α'," i.e. "Stanzas for use with Ps. cxviii, sung to the first plagal tone." The only part of Ps. cxviii used is v. 12, which is repeated after each stanza of the hymn.

c. In the Liturgies.

The references *LEW.* are to the pages in F. E. Brightman's *Liturgies Eastern and Western*, 1896.

22. Εὐχαριστοῦμέν σοι, Χριστὲ ὁ θεὸς ἡμῶν, ὅτι ἠξίωσας. Liturgy of S. James, *LEW.* 64, after communicating. In h; 11, 16 (headed "Another hymn of the Holy Communion"), 18.

23. Νῦν αἱ δυνάμεις τῶν οὐρανῶν. In the Liturgy of the Presanctified (τῶν προηγιασμένων), *LEW.* 348. Sung, instead of the Cherubic Hymn, in the Holy Communion (so 16). In h, l; 11, 16, 18.

24. Ὁ Μονογενὴς Υἱός. The hymn of the Emperor Justinian (527–565). In the Liturgy of S. James, *LEW.* 33. Also in the Typica service in the *Horologion* 1899, p. 100. In f, h, l; 7, 11, 16, 18.

25. Οἱ τὰ χερουβὶμ μυστικῶς εἰκονίζοντες. The Cherubic Hymn (so f). In the Liturgy of S. Mark, *LEW.* 122. Sung before the Great Entrance. Inserted in the liturgies in the ninth year of the Emperor Justin (565–78); see Migne's *P. G.* cxxi, 748. In f, h, l; 7, 11, 13, 16, 18.

26. Πληρωθήτω τὸ στόμα ἡμῶν αἰνέσεως. In the Liturgy of S. Basil, *LEW.* 342. Eucharistic hymn sung after the Holy Communion (so 16), i.e. after the communicating of the people. In h, l; 7, 11, 16, 18.

27. Σιγησάτω πᾶσα σὰρξ βροτεία. In the Liturgy of S. James, *LEW.* 41. Sung on Easter Eve (μέγα σάββατον) instead of the Cherubic Hymn. In f (headed "Another Cherubic Hymn for the dedication of a church"), h; 13.

28. Τοῦ δείπνου σου τοῦ μυστικοῦ. In the Liturgy of S. Chrysostom, *LEW.* 396. Sung instead of the Cherubic Hymn on the holy and great fifth day (so h), i.e. on Maundy Thursday. In h; 11, 16.

ii. Graeco-Latin Canticles.

A number of the Greek Psalters have also Latin versions in parallel columns or on facing pages. These double-version Psalters are here noted in two sections; the Greek-Latin Psalters, based on the Greek selection of Canticles, and the Latin-Greek Psalters, based on the Latin selection. Sometimes the canticles are only in one language, a reference in square brackets means that the MS so indicated gives no Greek but only the Latin, or *vice versa.*

1. Greek-Latin Psalters.

This very interesting group seems to have originated in Italy, and those written outside Italy (C and P) seem to be derived from Italian archetypes. The Latin text, except in G, is of a Milanese type. In B and V the Greek is in Latin letters on facing pages and the spelling is phonetic, as if written from dictation. The alliance is closest between C and P, and between G and R. The collations of B, C, G (and the Bamberg Latin-

Greek Psalter) are from notes submitted to and kindly revised by the librarians; those of R are from notes kindly revised by the Rev. H. M. Bannister.

B. Berlin, K.B., Hamilton 552. Written c. 870 in the monastery of SS. Gervasius and Protasius (afterwards S. Ambrogio) at Milan. The Creed is in Latin with interlinear Greek at f. 191 *b*.

C. Cues on the Mosel, Hospital Bibliothek 10. The Greek is in majuscules, the Latin in Carlovingian minuscules of c. 900. The section containing the canticles seems to be bound in wrong order, with some leaves missing.

G. Grottaferrata near Rome, no. 30 (A. γ. ii). Probably written there (in the Greek Basilian convent of S. Nilus, founded in 1004), c. 1280.

P. Paris, Arsenal 8407. Of the 9th cent., Greek and Latin on facing pages. Said to have been copied by Sedulius Scotus (he of Liège died c. 874). The MS was seen by B. Montfaucon at Verdun, and is described in his *Palaeographia Graeca* 1708, p. 235. There is a facsimile of Ps. ci in H. Omont's *Facsimilés des plus anciens manuscrits grecs*, 1892, plate 24.

R. Rome, Vatican. Vat. lat. 81. Of the 12th cent. The Latin Canticles follow the Roman text, not the Gallican.

V. Verona, Biblioteca capitolare I. Of the 6th cent., Greek and Latin on facing pages. The text of the Canticles is printed by Joseph Bianchini (Blanchini) in his *Vindiciae canonicarum Scripturarum*, Rome, 1740. There is a facsimile of Ps. xli, xlii in *Monumenta Paleographica Sacra*, Turin, 1899, plate 1.

Greek Canticles.

A. *The Nine Odes* (see p. 11).

1. Ἄσωμεν (Ex. xv, 1–19). In B, C, G, P, R, V.
2. Πρόσεχε (Deut. xxxii, 1–44). In B, C, G, P, R, V.
3. Ἐστερεώθη (1 Sam. ii, 1–11). In B, C, G, P, R, V.
4. Κύριε εἰσακήκοα (Hab. iii, 2). In B, C, G, P, R, V.
5. Ἐκ νυκτὸς (Is. xxvi, 9–21). In B, G, P, R.
6. Ἐβόησα (Jonah ii, 3–11). In B, G, P, R, V.

7a. Εὐλογητὸς εἶ...ὅτι (Dan. iii, 26). In B, G, P.

7b. Εὐλογητὸς εἶ...καὶ (Dan. iii, 52). In B, G, P, V.

8. Εὐλογεῖτε πάντα (Dan. iii, 57). In B, C, G, P, R, V.

9*a*. Μεγαλύνει (S. Luke i, 46–56). In B, C, G, P, R, V.

9*b*. Εὐλογητὸς Κύριος (S. Luke i, 68–80). In B, C, G, P, R.

B. *Additional Canticles of Scripture.*

10. Ἐγὼ εἶπα (Is. xxxviii, 10–21). In B, C, R.

11*a*. Ἄσω δὴ τῷ ἠγαπημένῳ (Is. v, 1–7). In V.

11*b*. Ἄμπελος ἐγένετο ἡ ἀγαπητή (Is. v, 1, 2, 7). In P.

12. Κύριε παντοκράτορ (Prayer of Manasseh). In B.

13. Πάτερ ἡμῶν (S. Matt. vi, 9–14). In C, G, P.

14. Νῦν ἀπολύεις (S. Luke ii, 29–33). In C, P, R.

C. *Other Canticles.*

15. Δόξα ἐν ὑψίστοις (Gloria in excelsis). In B, G.

16. Πιστεύω εἰς ἕνα θεόν (Niceno-Constantinopolitan Creed). In B, C, G, P.

17. Σὲ τὸν θεὸν ὑμνοῦμεν, σὲ τὸν Κύριον ὑμνολογοῦμεν (Te Deum). In G.

18. Ὃς δ' ἂν βούλεται σῶθηναι, πρὸ παντῶν χρῆ (Quicumque vult). In G, R. Printed in G. D. W. Ommanney's *Critical Dissertation on the Athanasian Creed*, 1897, p. 541, from R.

LATIN CANTICLES.

A. *The Nine Odes.*

1. Cantemus Domino...adjutor. In B, C, P, R, V.

1 *bis*. Cantemus Domino...fortitudo. In G.

2. Attende caelum...expectetur. In B, C, P, R, V.

2 *bis*. Audite caeli...concrescat. In G.

3. Exultavit cor meum. In G, R [C].

3 *bis*. Confirmatum est cor meum. In B, P, V.

4. Domine audivi...in medio duorum animalium. In B, G, P, R, V [C].

5. De nocte vigilat spiritus meus. In B, P, R.

5 *bis*. De mane vigilabo ad te. In G.

6. Exclamavi in pressura mea. In P.

6 *bis*. Clamavi in (*de* in G, V) tribulatione mea. In B, G, R, V.

7 *a*. Benedictus es...quoniam. In B, G, P.

7 *b*. Benedictus es...benedictum. In B, G, P, V.

8. Benedicite omnia opera. In B, C, G, P, R, V.

9 *a*. Magnificat anima mea. In B, C, G, P, R, V.

9 *b*. Benedictus Dominus Deus Israel. In B, C, G, P, R.

B. *Additional Canticles of Scripture.*

10. Ego dixi in dimidio. In B, R [C].

11 *a*. Cantabo itaque dilectissimo. In V.

11 *b*. Vinea facta est dilecto. In P.

12. Domine omnipotens, Deus patrum nostrorum. In B.

13. Pater noster. In C, G, P.

14. Nunc dimittis. In C, P, R.

C. *Other Canticles.*

15. Gloria in excelsis. In B, G.

16. Credo in unum Deum. In B, C, G, P.

17. Te Deum laudamus. In G.

18. Quicumque vult salvus esse. In G, R.

2. **Latin-Greek Psalters.**

The Latin-Greek Psalters usually give the ordinary Gallican set of Canticles. Most of them have the Greek and one Latin version; but O has two sets of Latin versions. In B and P there are three sets of Latin versions. Other Psalters of the Quadruple type are at Essen (Dom-bibliothek), Cologne (Dom-bibliothek no. viii), and Valenciennes (Bibl. Municipale, B. i. 37); see Dom Cagin's *Te Deum*, 1906, pp. 522–529. The Latin versions profess to be the Roman, Gallican (i.e. S. Jerome's second

revision from the Greek), and Hebraic (i.e. S. Jerome's version from the Hebrew). But the Psalters arrange them quite incorrectly, e.g. one finds that versions headed *Hebraica veritas* are really in the Roman text. Sometimes three versions all precisely the same are entered in parallel columns; the only canticles in which the versions differ materially are Moses in Exodus, Moses in Deuteronomy, Habakkuk; and, to a smaller extent, Hannah and Hezekiah. In B, C, O, P, the Greek versions are in Latin letters.

The MSS here indexed are:

B. Bamberg. K.B. 44 (A. i. 14). Written at St Gall in 909, taken away by the Emperor Otto on his visit in 972, given by Heinrich II (d. 1024) to Bamberg Cathedral. Nominally a fourfold version, but e.g. nos. 11, 12, 13, 14, 15, 19 have only one Latin version. First series of canticles ends f. 162 *b*; then Litany in Latin and Greek; then 14, 19; then Latin hymns; then the *Quicumque* in Latin only, with some Latin hymns. Facsimiles in A. Chroust's *Monumenta Palaeographica*, Munich, 1899, series i, pt xvi, plates 3, 4.

C. Cambridge. Corpus Christi Coll. 468. Written in England, c. 1250; belonged to Gregory of Huntingdon, Prior of Ramsey, Hunts.

H. Holkham Hall 22. Written in North Eastern Italy. c. 1200. Given in 1476 to the monastery of S. John Baptist at Padua (in Viridario Paduae; really of the Canons of the Cathedral). In parallel columns except no. 1 which is in a hand of xv at the bottom of facing pages, Greek on verso, Latin on recto. Facsimile in Léon Dorez's *Les Manuscrits à Peintures de la Bibliothèque de Lord Leicester à Holkham Hall*, 1908, plate 22.

L. London. B.M. Add. 11752. Written in France, c. 1300. Litanies follow the usual Canticles. Then Jonah ii; Dan. iii, 26; Dan. iii, 52.

M. Milan. Ambrosiana C. 13 inf. (847). Written in Sicily or Southern Italy, c. 1400, or at least before 1422.

O. Paris. B.N. Lat. 15198. Written in France in the 12th cent., with two sets of Latin versions. Kindly collated by Professor Lebègue of Paris.

P. Paris. B.N. Nouv. Acq. lat. 2195. Written 1105; from S. Martin, Tournai. Of the same fourfold type as B.

S. St Gall 17. Written at St Gall, c. 900, by an Irish scribe.

V. Venice. Marciana 54 (Class i, no. xxvi). Written in Italy in the 14th cent. The leaves which contained the later canticles are missing.

Latin Canticles.

a. Canticles of the Utrecht Psalter set.

1. Confitebor tibi (Is. xii, 1). In B, C, H (l. h.), L, M, O, P, S, V.

2. Ego dixi in dimidio (Is. xxxviii, 10). In B, H, L, M, O, P, S, V.

2 *bis.* Ego dixi in excessum. In B, C, O, P.

3. Exultavit cor meum (1 Sam. ii, 1). In B, H, L, M, O, P, [S], V.

3 *bis.* Confirmatum est cor meum. In B, C, O, P.

4. Cantemus Domino...fortitudo (Ex. xv, 1). In B, H, L, M, O, P, [S], V.

4 *bis.* Cantemus Domino...adjutor. In B, C, O, P.

5. Domine audivi...in medio annorum (Hab. iii, 2). In B, H, L, M, O, P, [S], V.

5 *bis.* Domine audivi...in medio duorum animalium. In B, C, O, P.

6. Audite caeli...concrescat (Deut. xxxii, 1). In B, H, L, M, O, P, S (from v. 7).

6 *bis.* Attende caelum...expectetur. In B, C, O, P.

7. Benedicite omnia opera (Dan. iii, 57). In B, C, H, L, M, O, P, S.

8. Benedictus Dominus Deus Israel (S. Luke i, 68). In B, C, H, L, M, O, P, S.

9. Magnificat anima mea (S. Luke i, 46). In B, C, H, L, M, O, P, S.

10. Nunc dimittis (S. Luke ii, 29). In B, C, H, L, M, O, P, S.

11. Pater noster (S. Matt. vi, 9). In B, C, L, M, O, P, S.

12. Te Deum laudamus. In B (adding the *Te decet laus*), L, M, P, S.

13. Credo in Deum Patrem. In B, C, L, M, O, P, S.

14. Gloria in excelsis. In B, H, M.

15. Quicumque vult salvus esse. In B, L, M, P.

b. Other Canticles.

16. Clamavi de tribulatione mea (Jonah ii, 3). In L.

17. Benedictus es...quoniam (Dan. iii, 26). In L.

18. Benedictus es...et benedictum (Dan. iii, 52). In L.

19. Credo in unum Deum. In B, H, M.

GREEK CANTICLES, i.

1. Ἐξομολογήσομαί σοι Κύριε. In B, C, H (l. h.), [L], [M], O, P, S, [V].

2. Ἐγὼ εἶπα. In B, C, H, L, M (incomplete), O, P, S, V.

3. Ἐστερεώθη. In B, C, H, L, [M], O, P, S, V.

4. Ἄσωμεν. In B, C, H, L, M, O, P, S, V.

5. Κύριε εἰσακήκοα. In B, C, H, L, M, O, P, S, V.

6. Πρόσεχε. In B, C, H, L, M, O, P, S.

7. Εὐλογεῖτε πάντα. In B, C, H, L, M, O, P, S.

8. Εὐλογητὸς Κύριος. In B, C, H, L, M, O, P, S.

9. Μεγαλύνει. In B, C, H, L, M, O, P, S.

10. Νῦν ἀπολύεις. In B, C, H, [L], M, O, P, S.

11. Πάτερ ἡμῶν. In B, C, L, M, O, P, S.

12. Σὲ θεὸν αἰνοῦμεν...σὲ αἰώνιον. In B, [L], P, S (all incomplete).

12 *bis*. Σὲ θεὸν αἰνοῦμεν...σὲ τὸν ἀίδιον. In M (incomplete).

13. Πιστεύω εἰς θεὸν Πατέρα. In B, C, [L], O, P, S.

13 *bis*. Πιστεύω εἰς ἕνα θεόν (Apostles' Creed). In M.

14. Δόξα ἐν ὑψίστοις. In B, H, M.

15. [Quicumque vult.] In [B], [L], [M], [P].

GREEK CANTICLES, ii.

16. Ἐβόησα. In L.

17. Εὐλογητὸς εἶ...ὅτι. In L.

18. Εὐλογητὸς εἶ...καὶ. In L (to v. 56, Latin to v. 90).

19. Πιστεύω εἰς ἕνα θεόν (Niceno-Constantinopolitan Creed). In B, H, M.

The Greek texts of 11, 12 *bis*, 13 *bis*, 14 and 19 are printed from M; of 11, 12 and 13 from B; and of 12 from S, in Dom Cagin's *Te Deum*, 1906, pp. 147, 499–522.

A tenth century MS in the Vatican (Regin. lat. 1595) has, at ff. 50–65, some Psalms and Canticles, with Greek in Latin letters, and Latin in smaller script above. The Canticles are the Benedicite, Benedictus and Nunc dimittis.

A MS in the Bodleian (Auct. F. 4, 32, from Glastonbury), written in a Welsh hand of about 900, has extracts from the Bible in Greek (in Latin letters) and Latin. This has Deut. xxxii, 1 (at f. 19 *b*), Exod. xv, 1 (f. 32), and Is. v, 1 (f. 33).

Another MS in the Bodleian (Canon. gr. 63, now 18516) apparently written in Italy about the end of the 13th century, is a Psalter with Greek and Latin in parallel columns; then, at ff. 94–102, Latin Canticles in the Gallican text as in the Utrecht Psalter, but no Greek (the vacant columns were filled about a century later with a set of Latin hymns, ending with those for Corpus Christi), and then, at ff. 103–108, Greek Canticles (the Nine Odes and Is. xxxviii, 10–21) with no corresponding Latin texts.

Some of the earliest Greek-Latin Psalters are imperfect, and so have lost their Canticles, e.g. the Basel U.L. A. vii. 3, a Psalter of the 9th century, with interlinear Latin version, which breaks off in Ps. cxlvi; and a Psalter of the 7th century at Paris (B.N. Coislin 186), which breaks off at Ps. lxxii, 10.

iii. Arabic Canticles.

The Christian Arabic Psalters were works of necessity rather than labours of love. They came into use in Christian countries conquered by the Mohammedans, notably in Syria (West of the Euphrates and South of the Anti-Taurus range), Palestine and Egypt, among the Orthodox Greeks, the Jacobites, the Maronites and the Copts; though for several generations after the Mohammedan conquest the old languages held their ground. The earliest Arabic Psalter seems to be represented by a fragment found in the Kubbet el-Khazneh (Dome of the Treasury), one of the buildings of the Great (Omayyade) mosque at

Damascus*, and published by Dr Bruno Violet as *Ein zweisprachiges Psalmfragment aus Damaskus* at Berlin in 1902 (corrected reprint of articles in the *Orientalische Litteraturzeitung*, 1901, pp. 384, 425, 479). It is a quarto double leaf of parchment (apparently the second central leaf of a gathering, i.e. if the central leaf was pp. 89–92 this would be pp. 87, 88, 93, 94), and contains Ps. lxxvii, vv. 20–31, 51–61. Each leaf is in two columns, (1) Greek and (2) Arabic in Greek majuscule letters. Dr Violet considers that it was written about 800, somewhere near, or west of, Damascus, and thinks that it was meant for liturgical use, the Greek for consecutive recitation, the Arabic to be used as the foundation of a sort of spoken commentary. The Arabic is a word for word version of the Greek, and yet has a close resemblance to the printed texts used at Aleppo and in Lebanon. The traditional Arabic text of Psalter and Canticles has been called the version of Abû-'l-Fath 'Abdallah ibn al-Faḍl (or Abdalla Alphadli filius. See Assemani's *Bibliotheca Orientalis*, i, 1719, p. 634), who was Melchite deacon of the Church of Antioch in Syria in 1050; but Dr Violet thinks that he merely revised the earlier text. Perhaps the earlier version (like the Arabic in the B.M. Harley 5786 of 1153) was only of the Psalms, and the version of the Canticles may be by 'Abdallah. But a comparison of some of the B.M. MSS showed that there was no standard Arabic text of the Canticles. The version in the Oriental 5007 is similar to though not identical with the Aleppo text, but is quite different from the Coptic Arabic text; the Arundel Oriental 15 gives an Arabic text similar to but not identical with the text of the Vatican Coptic-Arabic Psalter of 1386; and the Additional 9060, written in Morocco, gives an Arabic version neither like the Aleppo text nor the Coptic text. See further Dr Georg Graf's *Die christlich-arabische Literatur* (Freiburg im Breisgau, 1905), pp. 8, 9, 68, 70.

The Arabic Psalters may be classified thus:

* Palestine Exploration Fund *Quarterly Statement*, Oct. 1897, p. 281.

"It does not seem at all improbable that the Temple of Solomon might have been the model on which the Damascus Temple was built, and this plan retained by the Romans, restored on the ruined walls of the Temple of the Seleucidae, who may have used the site on which the Syrian Temple dedicated to the God Rimmon once stood." The Christian Cathedral (c. 379), and the Great Mosque (c. 704), used the site.

1. Melchite*.

Psalters of this class were made for the use of the Greek Orthodox Church, and the Canticles are the so-called "Nine Odes" of the Greek Horologion.

1. Moses in Exodus. xv
2. Moses in Deuteronomy. xxxii
3. Hannah. 1 Sam. ii
4. Habakkuk. iii, 2
5. Isaiah. xxvi, 9
6. Jonah. ii, 3
7. Three Children. Dan. iii, 26
8. Three Children. Dan. iii, 57
9*a*. Magnificat. S. Luke i, 46
9*b*. Benedictus. S. Luke i, 68

Many Arabic Melchite Psalters are in European libraries. In the Bodleian the Laud Oriental 71 is of 1479, and was written in the district of Emesa (Homs) in Western Syria; Bodley Oriental 230 of 1584 at Tripoli in Lebanon; Bodley Oriental 468 of 1704–5, at Cairo in Egypt. The Paris B.N. MSS Arabic 26, 27, 42, are similar, all of the 15th century. Some MSS omit the canticle of Jonah, e.g. the Bodleian Laud Oriental 183 of 1596, and Laud Oriental 197 of 1532. A B.M. MS (Oriental 5007), written about 1300, apparently in Egypt, has the Melchite Canticles in two columns, Greek and Arabic, at ff. 290–312 *b*.

A very interesting MS of this class is in the B.M. (Add. 9060), written in 1239 at Sabtah (Ceuta) in Morocco. This has the 10 canticles at ff. 183–200, followed at ff. 200 *b*–207 by

11. Hezekiah. Is. xxxviii, 10
12. Manasse. Prayer of Manasseh
13. Nunc dimittis. S. Luke ii, 29
14. Gloria in excelsis
15. Lamp-lighting Hymn
16. Nicene Creed
17. Beatitudes. S. Matt. v, 3
18. Lord's Prayer. S. Matt. vi, 9

Then the colophon "Here ends the whole book of the Psalter, praise be to God, with Canticles and prayers. It was written in the city of Sabtah." No. 15 is a version of the φῶς ἱλαρόν (see p. 16), compare its appearance in the Ethiopic *Statutes of the Apostles*, ed. G. W. Horner, 1904 (p. 160, at the bringing in of the lamps in the Supper of the Congregation).

2. Jacobite†.

Psalters of this class are much rarer. In the Bodleian there is a Psalter of 1580 (Selden sup. 10) apparently written in

* On the term *Melchite*, see Syriac Canticles, section 1.

† On the term *Jacobite*, see Syriac Canticles, section 2.

Western Syria. The Canticles (from the Syriac) are the following:

1. Moses in Exodus. xv
2. Isaiah xlii, 10–13 and xlv, 8
3. Moses in Deuteronomy. xxxii
4. Gloria in excelsis
5. Song of the Angels at the Sepulchre
6. Lord's Prayer. S. Matt. vi, 9
7. Nicene Creed

No. 5 is "Holy God, Holy Mighty, Holy Immortal; Who wast crucified for us, have mercy upon us," i.e. it omits the central phrase "Joseph and Nicodemus replied." See Syriac Canticles (i).

Another Psalter of this class is at Berlin, K.B. (Oriental Octavo 2 of the 16th century. In Sachau's Catalogue, 1899, p. 730. Probably West Syrian, but Sachau gives no provenance). Here the Canticles 1–6 are in Carshunic, i.e. Arabic in Syriac script, nos. 7–14 are Arabic in Arabic script. They are:

1. Moses in Exodus. xv
2. Isaiah xlii, 10–13 and xlv, 8
3. Moses in Deuteronomy. xxxii
4. Song of the Angels at the Sepulchre
5. Lord's Prayer. S. Matt. vi, 9
6. Nicene Creed
7. Hannah. 1 Sam. ii
8. Habakkuk. iii, 2
9. Isaiah. xxvi, 9
10. Jonah. ii, 3
11. Three Children. Dan. iii, 26
12. Three Children. Dan. iii, 57
13. Magnificat. S. Luke i, 46
14. Benedictus. S. Luke i, 68

It will be observed that the Carshunic Canticles are those in the Selden MS; the rest are the remaining Canticles of the Melchite set.

A Jacobite Psalter in the Bodleian (Huntington 250, of the 14th century, apparently written in Western Syria) has Canticles in Syriac and Carshunic. The Carshunic set includes all the Canticles of the Berlin MS above, and adds:

15. Beatitudes. S. Matt. v, 3
16. Gloria in excelsis
17. God give instruction
18. Nunc dimittis. S. Luke ii, 29

For note on no. 17, see Syriac Canticles (iv).

A Paris, B.N., Syriac and Carshunic MS (Syriac 13; no date or provenance given) has exactly the same Carshunic Canticles as the Huntington 250.

3. Maronite*.

The Vatican library has a Carshunic Psalter (Assemani's Catalogue, vol. ii, 1758, p. 526, no. xcviii), written at Rome in 1569 by George Salomon, Maronite Bishop of Cyprus. At

* On the term *Maronite*, see Syriac Canticles, section 3.

ff. 125 *b*–136 *b* this has the 10 canticles of the Melchite set; and then, at f. 137 a, b,

11. Lord's Prayer. S. Matt. vi, 9 | 12. Nicene Creed

A Syriac and Carshunic Psalter in the Bodleian, apparently written in Lebanon in 1579 (Huntington 109), has the following Carshunic canticles at ff. 209–222.

1. Moses in Exodus. xv
2. Isaiah. xlii, 10–13 and xlv, 8
3. Moses in Deuteronomy. xxxii
4. Song of Light
5. Three Children. Dan. iii, 52–90
6. Beatitudes. S. Matt. v, 3
7. Song of the Angels at the Sepulchre
8. Lord's Prayer. S. Matt. vi, 9
9. Nicene Creed
10. God give instruction

Regarding nos. 4, 7, 10 see under Syriac Canticles (v, i, iv).

A Syriac and Carshunic Psalter at the Vatican (Syriac, ccccliv of 1529) has Carshunic versions of Canticles 1, 2, 3, 4, 5, 8, 9, 10 in the Huntington 109.

4. Nestorian*.

The B.M. MS Add. 15442 is a Psalter of 1188, with the Commentary of Abû-'l-Faraǧ 'Abdallah ibn at-Tajjib (or 'Abdallah ibn at-Tayyib, or Abulfaragius, or Benattib) of Baghdad (d. 1043), who was secretary to the Nestorian Patriarchs Johannes (d. 1022), 'Išâ 'jâb (d. 1027), and Elias of Tirhân (d. 1049). See G. Graf's *Die christlich-arabische Literatur*, 1905, pp. 55–59. The Canticles (ff. 208–212) are:

1. Moses in Exodus. xv
2. Isaiah. xlii, 10–13
3. Moses in Deuteronomy. xxxii, 1
4. Moses in Deuteronomy. xxxii, 22

5. Coptic.

The B.M. has a fine Psalter of the 16th century (Arundel Oriental 15), which has, at ff. 284 *b*–320 *b*, the following Canticles:

1. Moses in Exodus. xv
2. Moses in Deuteronomy. xxxii
3. Hannah. 1 Sam. ii
4. Habakkuk. iii, 2
5. Isaiah. xxvi, 9
6. Isaiah. xxv, 1
7. Isaiah. xxvi, 1
8. Isaiah. viii and ix (see below)
9. Jonah. ii, 3
10. Three Children. Dan. iii, 26
11. Three Children. Dan. iii, 52
12. Magnificat. S. Luke i, 46
13. Benedictus. S. Luke i, 68
14. Nunc dimittis. S. Luke ii, 29
15. Hezekiah. Is. xxxviii, 10
16. Manasse. Prayer of Manasseh
17. Gloria in excelsis
18. Lord's Prayer. S. Matt. vi, 9
19. Nicene Creed

* On the term *Nestorian*, see Syriac Canticles, section 4.

A comparison with a Bodleian (Huntington 121) Psalter in Coptic, written in 1317, showed that the Arundel has all the Canticles in the Huntington except the "Somnium Danielis," i.e. Dan. iii, 1–26; and that the Arundel nos. 8, 18 are not in the Huntington. The Arundel no. 8 is made up from Is. viii, 8, 9, 10, 12, 13, 14, 17, 18, and ix, 2, 6, 7; and is really an Arabic version of the cento in the Greek Horologion which begins "Μεθ' ἡμῶν ὁ θεὸς" (see Greek Canticles, p. 14). No. 17 is a very long version, ascribed to S. Athanasius of Alexandria; pt i ending as usual; pt ii beginning with Ps. cxliv, 2 (Every day will I bless Thee); pt iii beginning with Ps. cxviii, 12 (Blessed art Thou, O Lord, teach me Thy statutes); pt iv beginning with Ps. xci, 1, 2, and then going on "Holy God, Holy Mighty One, Holy Immortal One, Who became incarnate of the Virgin, have mercy upon us...Who wast crucified for us...Who arose from the dead...Glory be to the Father"; pt v, beginning "O Holy Trinity, have mercy upon us," and having no real connection with the Gloria in excelsis;—these various parts are used separately in the Coptic daily services (see e.g. the Rev. De Lacy Evans O'Leary's *Daily Office and Theotokia of the Coptic Church*, 1911, pp. 94, 95, 104).

Similar Arabic Psalters are at Paris (B.N.), Arabic 40 (of 1294); 41 (of early 15th century); 43 (of 15th century) from the Yohannis convent in the Nitrian desert (Abu Honnes in the Wadi Natrûn, its ruins are near the Suriani convent): also at Göttingen U.L., from the Amba Bischai convent in the Wadi Natrûn (see the *Nachrichten* of the Göttingen Academy of Sciences, 1878, p. 289). A Vatican Psalter of 1386 (Vat. Copt. 5, from the convent of S. Antony in the Wadi Arabah near the Gulf of Suez) has Coptic and Arabic Canticles in parallel columns, the Arabic being of nos. 1–7, 9–16 in the Arundel; adding Dan. iii, 1–26, and a curious piece entitled "Praise of David in the tone of Adam" (see further under Coptic Canticles).

6. Unclassified.

In the B.M. there is an Arabic Psalter of the beginning of the 15th century (Oriental 3706), apparently written in the district of Yemen in Arabia. It has

1. Moses in Exodus. xv.
2. Moses in Deuteronomy. xxxii
3. Isaiah. xlii, 10–13
4. Magnificat. S. Luke i, 46

There were in early times a considerable number of Christians in Yemen, and during the period (525–575) when the Abyssinians held the district of Yemen, a cathedral was erected at Sanâ, and Christian churches elsewhere (see Sir William Muir's *Life of Mahomet*, vol. i, 1858, pp. clx, clxiv, ccxxix, ccxxxviii).

NOTE. The Syriac and Carshunic Psalters mentioned above have Syriac and Carshunic texts in parallel columns. A number of the later Syriac Psalters have interlinear Arabic versions—see Syriac Canticles, Melchite.

iv. ARMENIAN CANTICLES.

The long rule of Isaac I, Patriarch (Catholicos) of the Armenian Church (d. 441), is regarded as the beginning of the golden age of Armenian literature. In his time the Armenian characters still used were invented, the Scriptures were translated into Armenian, and the Armenian liturgy was brought into its permanent form. The accounts given by John Ozniensis (d. 729) in his works on the Armenian ritual, show that the liturgical books then in use were very much as they are now. No very early MSS however of the Armenian Psalter seem to have survived. All those now existing are constructed on the same plan. The Psalter is divided into eight books, with Canticles at the end of each book. In the great Armenian monasteries of Etchmiadzin, Sevân, and Aghthamar, where the ancient use is still kept up, one book is sung each day at the Midnight Office. The course begins on the first Sunday in Lent, when Book i is sung to tone 8, followed on Monday by Book ii to tone 1; and so on in rotation up to the first Sunday in Lent of the next year, when the course begins again with Book i to tone 8. It is thus

Book	i	ii	iii	iv	v	vi	vii	viii
First Psalm of Book	1	18	36	55	72	89	106	119
Sung to tone	8	1	2	3	4	5	6	7

The Canticles are given thus, at the end of the Books.

Book i	After Ps. 17	Moses in Exodus. xv, 1–19
„ ii	After Ps. 35	Moses in Deuteronomy. xxxii, 1–21
„ iii	After Ps. 54	Moses in Deuteronomy. xxxii, 22–43
„ iv	After Ps. 71	Hannah. 1 Sam. ii, 1–10
„ v	After Ps. 88	Isaiah. xxvi, 9–21

Book vi	After Ps. 105	Hezekiah. Is. xxxviii, 10–20
„ vii	After Ps. 118	Isaiah. xlii, 10–13 and xlv, 8 Jonah. ii, 3–10
„ viii	After Ps. 147	Habakkuk. iii, 1–19

See two articles on the Armenian Church by Dom B. Zimmerman in the *Irish Ecclesiastical Record*, Oct. 1894, p. 865 and July 1895, p. 635; also F. C. Conybeare's *Rituale Armenorum*, 1905, p. 446.

The arrangement above is found in almost all the Armenian Psalters catalogued in London, Oxford, Berlin, Paris, Vienna, etc. There are however exceptions. In a B.M. Psalter (Add. 11857) of 1305 the Canticle of Habakkuk ends on f. 173 *b*, and then follow Pss. 148, 149, 150, 151 (Pusillus eram)—thereafter, at ff. 175 *b*–178, come

1. Manasse. Prayer of Manasseh	4. Nunc dimittis. S. Luke ii, 29
2. Magnificat. S. Luke i, 46	5. Three Children. Dan. iii, 26–45
3. Benedictus. S. Luke i, 68	6. Three Children. Dan. iii, 52–86

Very few of the Psalters have Pss. 148, 149, 150; some have Ps. 151. Of the additional Canticles a Cambridge U.L. MS (Dd. vi. 76 of the 17th century) has nos. 1, 2, 3, 5, 6, and these Canticles are in a printed Armenian Psalter of 1643 in the same library (Rel. d. 64. 1). In the Armenian Psalter (no. 478, of the end of the 13th century) in the library of Corpus Christi Coll., Cambridge, the Canticle of Habakkuk ends on f. 247 *b*, and is followed by the Nicene Creed, and the Canticle of Manasse, in which the script breaks off in the middle of f. 250 *b*. A Psalter at Berlin, K.B. (Oriental, Minutoli 284 of 1630), has nos. 1, 2, 4, 5, 6. Another, at Paris, B.N. (Fonds Armeniens 9, of 17th century), has nos. 1, 2, 3, 4, 5, 6. One in the Bodleian (Laud Oriental 34, pt i, written 1488; pt ii, after Ps. cxvi, about 100 years later) has 1, 2, 3, 5, 6.

v. Coptic Canticles.

Up to the time of the Council of Chalcedon (451) the Christians in Egypt formed one body. The Copts refused to accept the decisions of the Council, separated from the Orthodox (Melchite) Catholics, and have remained as a National (Monophysite) Church in Egypt till the present day, with their own

succession of Patriarchs, now residing in Cairo, but still styled of Alexandria.

In their Psalters they retained the old national language in modified forms. The earliest Coptic Psalters now existing are in the dialect of Upper Egypt, the Sahidic, sometimes called Thebaic. Two Psalters in this dialect have recently been printed. *The Earliest known Coptic Psalter*, London, 1898, was edited by Dr E. A. W. Budge from a B.M. MS of c. 600 (Oriental 5000); and *Die Berliner Handschrift des sahidischen Psalters*, Göttingen, 1901 (*Abhandlungen* of the Göttingen Academy of Sciences. Philol. hist. Class. New Series, vol. iv), was edited by A. Rahlfs from a MS of c. 400, recently brought from Thebes, and now in the Royal Museums at Berlin (Aegyptische Abtheilung, P. 3259). But neither has any Canticles. A Sahidic text of the Gloria in excelsis (including parts i, ii, iii of the continuation found in the Arundel Oriental 15, see Arabic Canticles, p. 30) is printed in *Oriens Christianus*, 1906, vol. vi, p. 442, from a 10th century MS in the Berlin Royal Museums (P. 8099).

Almost all the Coptic liturgical books are in the Bohairic (sometimes called Memphitic) dialect of Lower Egypt. Even this has been practically a dead language since 1600, indeed by the middle of the 12th century the Coptic Patriarch Gabriel II had issued Synodical Constitutions, the third article of which charged the bishops to explain the Creed and the Lord's Prayer in the vulgar tongue, i.e. in Arabic. A Bohairic Psalter in the Vatican (Vat. Copt. 5, brought by Assemani from Egypt, described in the 1831 catalogue as of the 10th century) has the following canticles at ff. 178–208 *b*.

1. Moses in Exodus. xv
2. Moses in Deuteronomy. xxxii
3. Hannah. 1 Sam. ii
4. Hezekiah. Is. xxxviii, 10
5. Manasse. Prayer of Manasseh
6. Jonah. ii, 3
7. Habakkuk. iii, 2
8. Isaiah. xxv
9. Isaiah. xxvi, 1–9
10. Isaiah. xxvi, 9–21
11. Somnium Danielis. Dan. iii, 1–26
12. Three Children. Dan. iii, 26–97
13. Magnificat. S. Luke i, 46
14. Benedictus. S. Luke i, 68
15. Nunc dimittis. S. Luke ii, 29
16. Gloria in excelsis
17. Lord's Prayer. S. Matt. vi, 9
18. Nicene Creed

Of these nos. 1, 2, 3, 6, 7, 10, 12, 13, 14 are the Nine Odes of the Orthodox Greek Church; and nos. 4, 5, 15, 16 (in Copt. 5

entitled *Hymn of the Abbot Athanasius the Patriarch*), 17, 18 are found in many of the Orthodox Greek Psalters. No. 11 is the narrative of the setting up of the Golden Image on the plain of Dura; in the Berlin, K.B., Copt. 37 it is entitled "Vision (ὅρᾱσις) of Daniel," and in a Vatican MS (Borgia, Copt. 120, professedly a copy of Vat. Copt. 5) "Daniel, Fourth Vision. Concerning the statue of Nebuchadonosor."

These 18 Canticles (except no. 17) are also in a Coptic Psalter of 1317 in the Bodleian (Huntington 121, ff. 157–182), and in another of the 15th century (Marshall Oriental 31). A third Bodleian MS (Bodley Oriental 558, of the end of the 14th century; in the 1697 catalogue, vol. ii, p. 226, no. 7371 as Edward Bernard's) breaks off in no. 9, but has part of no. 12; the Berlin, K.B., Copt. 37 breaks off in no. 11.

Several Bohairic Psalters at Paris, B.N. (none apparently earlier than 1400), are described by L. Delaporte in the *Revue de l'Orient Chrétien*, 1909 (vol. xiv, p. 420); but there is no modern official catalogue of the Paris Coptic MSS, and the descriptions in the 1739 catalogue are vague. The B.M. has no complete Bohairic Psalter.

Some of the Bohairic Psalters have also an Arabic version. Probably the best of these is in the Vatican (Vat. Copt. 6); it was written in 1386 at the convent of S. Antony in the Wadi Arabah, near the Gulf of Suez (see facsimile in H. Hyvernat's *Album de Paléographie Copte*, 1888, plate 53). It has nos. 1–15 as above; also

16. Repetition of Ps. cxxxv | 17. Praeconium Davidis

This last is "Praise of David in the tone of Adam"; it begins "Let us praise Christ our God with the chief Psalmist David the Prophet. He made the heavens and the powers, He laid the foundations of the earth upon the waters," and ends "Let us sing to Him and exalt His Name and glorify Him, for His mercy is for ever; by means of the prayers of the Chief Psalmist David. O Lord show mercy upon us, Who remittest to us our sins."

In 1744 Raphael Tuki, Bishop of Arsinöe near Suez, edited a Bohairic Psalter with Canticles, in Coptic and Arabic, printed at the Propaganda in Rome (B.M. copy is 690 e. 8). Tuki took the Coptic text from Vat. Copt. 5 (adding the Coptic text of the

"Praeconium" from Copt. 6); and the Arabic text, with slight emendations, from Vat. Copt. 6.

A Coptic Psalter in Arabic only is noted under Arabic Canticles, section 5 (Arundel, Oriental 15).

vi. Ethiopic (Abyssinian) Canticles.

The Psalters described as Ethiopic are those used in Abyssinia. Christianity seems to have been introduced into Abyssinia from Syria; but the first Christian bishop was consecrated at Alexandria in the 4th century, and, since the Council of Chalcedon in 451, the Church of Abyssinia has been, and still is, reckoned as a branch of the Coptic Church. The Abûna, or head of the Abyssinian Church, is appointed by the Coptic Patriarch of Alexandria, and, since the 12th century, has always been a Copt. The Psalters are in the ancient language, the Ge'ez, which is really the language of Yemen in Arabia; some MSS (as the B.M. Oriental 535, of the 17th century) give also versions of the Canticles in the Amharic language. The set of Canticles is not the Syrian selection, and the versions are from a Greek text of Alexandrian type. The original versions seem to have been made as early as the 7th century, but the copies now existing are comparatively modern. None of them appear to bear a date, and the descriptions in the printed catalogues of Dr Dillmann do not venture to say more than "About 400 or 500 years old" (Berlin, K.B., Oriental quarto 172), or "About 400 years old" (Berlin, K.B., Oriental octavo 220), or "Ancient" (Bodleian, Pococke 3; B.M., Add. 11292). The earliest Psalters in the B.M. (Add. 11292) and in the Bodleian (Pococke 3) are in very small size, in very small script, and do not appear to be earlier than the 15th century. Many Ethiopic Psalters are to be found in Paris, B.N. (Eth. 10, formerly 15, is catalogued as 14th century), Munich, Florence, Tübingen, the Vatican, and other European libraries. The Canticles are uniformly the Fifteen Prophetical Canticles, viz.

1. Moses in Exodus. xv
2. Moses in Deuteronomy. xxxii, 1
3. Moses in Deuteronomy. xxxii, 22
4. Hannah. 1 Sam. ii
5. Hezekiah. Is. xxxviii, 10
6. Manasse. Prayer of Manasseh
7. Jonah. ii, 3

8. Three Children. Dan. iii, 26
9. Three Children. Dan. iii, 52
10. Three Children. Dan. iii, 57–88
11. Habakkuk. iii, 2
12. Isaiah. xxvi, 9
13. Magnificat. S. Luke i, 46
14. Benedictus. S. Luke i, 68
15. Nunc dimittis. S. Luke ii, 29

Occasionally the Canticle of Jonah is omitted, as in the B.M. MS, Add. 16232.

An Ethiopic Psalter and Canticles, with Latin versions, was printed at Frankfurt-am-Main in 1701, edited by Job Ludolf, principally from a Berlin MS then belonging to the King of Prussia, and from the Pococke 3 in the Bodleian.

vii. Georgian (Iberian or Kart'li) Canticles.

Nothing in the nature of a national adoption of Christianity seems to have taken place in Georgia before the first quarter of the 4th century. The Georgian Church was closely connected with Antioch, and, at first, with the Armenian Church. Unlike the Armenian it accepted the decrees of the Council of Chalcedon (451). In 471 Mtzkhétha (Mzchet), near Tiflis, became the seat of a Catholicos or Archbishop. In 601 Georgia was formally acknowledged to be an independent province; but it still recognised the authority of the Orthodox Patriarchs of Antioch. On Sept. 15, 1801 Georgia was formally declared to have become part of the Empire of Russia. The last Catholicos exercised his office till 1811, when the dignity was abolished. Since 1811 the head of the Georgian Church has been a Metropolitan, styled Exarch of Grusia, with an ex-officio seat in the Holy Synod of the Russian Orthodox Church.

The earliest Georgian versions of Holy Scripture were made from the Syriac, and were later on revised from the Greek. None of the existing MSS are of great antiquity, except of the Psalter.

Professor A. Tsagareli in his *Notices of the Monuments of Georgian Literature* (in Russian), St Petersburg, 1886, mentions several Georgian Psalters in the library of Prince Dadian at Tiflis, in the Iberon monastery at Mount Athos, and elsewhere; and in his *Relics of the Ancient Literature of Georgia in the Holy Land and in Mount Sinai* (in Russian), St Petersburg, 1888,

describes, e.g., three Georgian Psalters in the Holy Cross monastery near Jerusalem (p. 153), and several others (p. 193 ff.) at Mount Sinai (many of them seem to have lost their last leaves); but the descriptions in both works are purely palaeographical, and nothing is said of the Canticles. The Sinai Psalters include no. 1 of vii–viii; no. 2 of viii–ix; no. 3 of x; no. 4 of ix–x; no. 5 of x; no. 6 of xiii–xiv, etc. Dr H. Goussen in an article, on the Georgian versions of the Bible, in *Oriens Christianus* (vi, 1906, p. 300 ff.), mentions Psalters, but says nothing of their Canticles. The facsimile which Tsagareli gives from the Sinai MS no. 1 (now in the Imperial Public Library at St Petersburg) shows that the Georgian Psalters were divided into books (Bk i is 1–8; xx is 143–150), but that no Canticles are found between the books. The B.M. has a MS Psalter, in the ecclesiastical script, of about 1600 (Sloane 1350), divided into twenty books; but if it had Canticles none have survived the last rebinding.

The Very Rev. Father Cornilius Kekelidze of Tiflis has kindly sent notes on some MS Georgian Psalters in the Ecclesiastical Museum at Tiflis. The earliest (no. 38) dates from 974, and has the ordinary Nine Odes of the Greek Church, viz.

1. Exodus xv, 1–20
2. Deut. xxxii, 1–44
3. 1 Sam. ii, 1–10
4. Habakkuk iii, 2
5. Isaiah xxvi, 9–20
6. Jonah ii, 3–11
7. Dan. iii, 26–57
8. Dan. iii, 57–89

9*a*. S. Luke i, 46–56

9*b*. S. Luke i, 68–80

Nos. 17 and 487 of the 15th century have the same Canticles; but no. 487 divides the seventh at v. 52, and gives 9*a* and 9*b* as one. The later Psalters at Tiflis (350 and 632 of 16th century, and 914 of 1715) are much the same as no. 487.

viii. Persian Canticles.

Psalters, with Canticles, in the Persian language, seem to be unknown. In medieval times the Psalters used in Persia would be in the Syriac language. Psalters in the Persian language seem to be the work of European missionaries. The Bodleian possesses several copies (e.g. Greaves 4 of 1619; Bodley Oriental 130, which came to the Bodleian in 1620) of the version of Juan Boldames, a Spanish Carmelite (Johannes Thaddaeus a sancto

Eliseo), who went to Ispahan in 1607, made his version in 1618, was consecrated first archbishop of Ispahan in 1632, died at Lerida in Spain 1634. It has also a copy (Laud Oriental 141), which came to the Bodleian in 1640, of a version which entitles itself, in Portuguese, "Psalms of David compared with the Latin, by Fathers of the Company of Jesus, well skilled in the Persian language." Neither version has any Canticles. Nor are there Canticles in the Persian version of the Psalter which the Rev. Henry Martyn (fellow of St John's College, Cambridge, 1802) made at Shiraz in 1812.

ix. Slavonic Canticles.

The apostles of the Slavs were the brothers Cyril (or Constantine) and Methodius, who were Greeks, born at Salonica about 830. Long before their time the Slavs had penetrated the Balkans, and the brothers must have heard Slavonic spoken from their youth. When they began to study the language they had to form an alphabet, and took the Greek alphabet as their model. They began to translate the Bible, and made Slavonic versions, from the Greek, of the Gospels and the Acts, and of the Psalter. These, says tradition, they took with them when summoned, in 863, to the court of Rastislav (Rastiz), prince of the Slavonic kingdom of Moravia; but there is no reason to suppose that they ever prepared a liturgical Psalter with Canticles. When, later on, after the clergy they ordained had migrated to Bulgaria, Canticles were added to the Psalter: the Canticles were the Nine Odes of the Greek Orthodox Church, viz.

1. Moses in Exodus. xv.
2. Moses in Deuteronomy. xxxii
3. Hannah. 1 Sam. ii
4. Habakkuk. iii, 2
5. Isaiah. xxvi, 9
6. Jonah, ii, 3
7. Three Children. Dan. iii, 26
8. Three Children. Dan. iii, 57
9*a*. Magnificat. S. Luke i, 46
9*b*. Benedictus. S. Luke i, 68

A complete Slavonic Psalter with Canticles, edited by Vratoslav Jagić, was published at Vienna in 1907 as *Psalterium Bononiense*; from the Bologna U.L. MS 2499, written in Bulgaria about 1235, with parallel texts from an earlier MS (Codex Pogodinianus) in the Imperial Public Library at St Petersburg, and with notes (at p. 830) on a Servian Psalter of 1346 now at

Bucharest. These three MSS all contain the Nine Odes. The Bologna MS gives them in an unusual order, viz. 1, 2, 4, 3, 5, 6, 9*a*, 9*b*, 7, 8. It has also

11. Hezekiah. Is. xxxviii, 10 | 12. Manasse. Prayer of Manasseh

but, as Jagić says, it is quite exceptional to find these two Canticles in Slavonic Psalters.

There is a fine, and in various ways interesting, Psalter at Munich (Cod. Slav. 4) written about 1420. This has the Nine Odes, with illuminations to each. The illuminations are reproduced (on plates 46–49) in Josef Strzygowski's *Die Miniaturen des serbischen Psalters der Königl. Hof- und Staats-bibliothek in München* (*Denkschriften*, Philol. hist. Class, vol. 52, 1906, of the Vienna Academy of Sciences); the editor thinks that the Psalter was written at the Servian convent of Chilandari on Mount Athos, and that the illuminations were copied from a MS executed in the Convent of S. Catharine at Mount Sinai (compare Dr Anton Baumstark's article on *Frühchristlich-syrische Psalterillustration* in the *Oriens Christianus*, vol. v, 1905, p. 295).

The Nine Odes are in various Slavonic Psalters in English Libraries, e.g. in the Bodleian (E. Musaeo 184 f. 193*b* of the 15th century, and e Musaeo 163 f. 261 of the 16th century), and in the B.M. (Harley 3389, f. 225 of the 16th century). The same Canticles, in the same order, are in a Psalter printed at Moscow in 1603 (Bodleian copy is 13815, e. 1), and in many later editions in the B.M. The *Historical Catalogue of the...Library of the British and Foreign Bible Society*, 1911, mentions many early printed Slavonic Psalters which are not contained in the library (e.g. no. 8365 at Cracow, 1491), but does not state where copies of them are to be found.

x. Syriac Canticles.

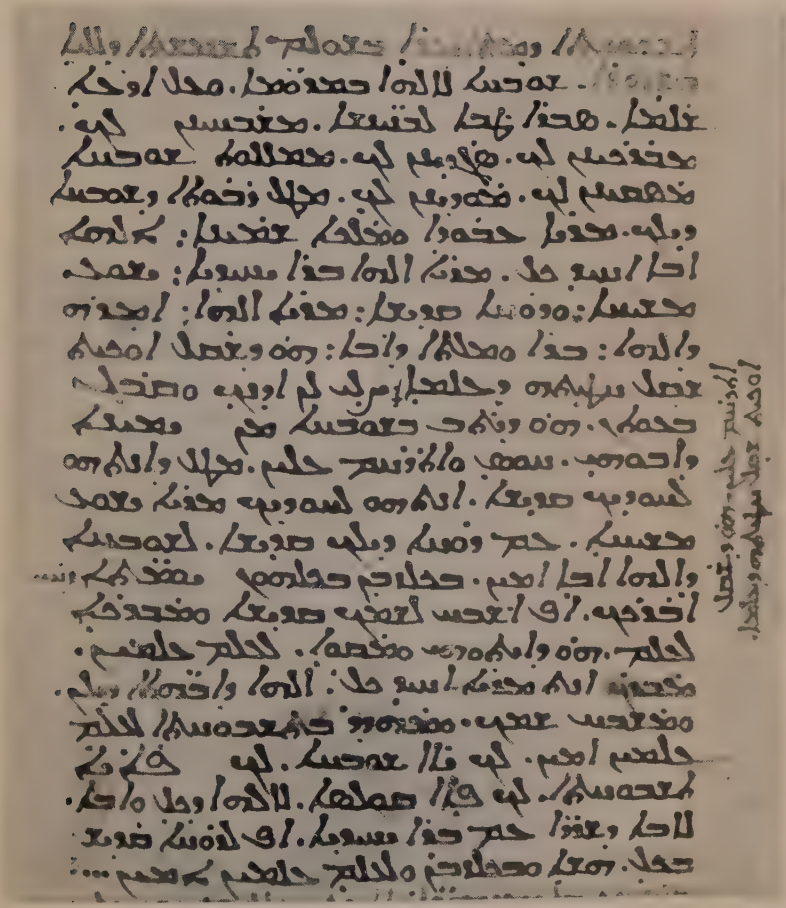
It is not easy to classify the Syriac Psalters. The printed catalogues of the Syriac MSS of the British Museum, the Bodleian, the Cambridge University Library, the Royal Library at Berlin and the Vatican Library, give full and careful accounts of all the more important liturgical manuscripts. But on examination one finds that a Psalter described as in Nestorian script

is not necessarily a Nestorian Psalter, that one described as in Jacobite script is not necessarily Jacobite, that one described as in Chaldaic script was not necessarily written in Babylonia, nor necessarily Nestorian; moreover that a Psalter with the Melchite Canticles is not necessarily Melchite, and that whole sets of versions which appear to be Syriac are not in the Syriac language at all, but are Carshunic, i.e. are Arabic written in Syriac character. The real difficulty is to discriminate between the Psalters used by the Maronites, and those used by the Jacobites in Syria West of the Euphrates; those which identify themselves as such are indexed as Maronite; some of those indexed as Jacobite may really be Maronite.

Many of the Psalters, especially the Nestorian Psalters, include a considerable number of hymns, usually after the Canticles. A few of them however are given among the Canticles; for convenience these are noted here together.

i. *Song of the Angels at the Sepulchre.* This is a version of the Trisagion, and runs thus;—"Holy God, Holy Mighty, Holy Immortal; *Joseph and Nicodemus answered,* Who wast crucified for us, Have mercy upon us." The phrase "Who wast crucified for us" was added by Peter the Fuller, the intruding Patriarch of Antioch (471–488), who enforced its use in the Patriarchate of Antioch.

ii. *Morning Hymn.* This, in the B.M. Add. 17112, is a short version of the continuation of the "Gloria in excelsis," and reads (*a*) "Every day will I bless Thee, and praise Thy name to ages, and to ages of ages" (Ps. cxliv, 2). (*b*) "Vouchsafe, O Lord, to keep us this day without sin." (*c*) "Blessed art Thou, O Lord God of our fathers, and praised and glorified is Thy name to ages" (Dan. iii, 26). Amen. Of these *a*, *b*, *c* (with other versicles) are in the Codex Alexandrinus (see pp. 9, 16 above). Only *a* and *c* are in the paraphrastic version made from the Greek, about 624, by Paul, then Bishop of Edessa; but Paul added a translation of the doxology in the Greek Horologion (Σοὶ πρέπει αἶνος; Venice ed. 1899, p. 72), "Thee praise beseemeth, Thee a song of praise befitteth, Thee laud hath befitted, the God of all and Father, the Father of truth with the only Son, and the all-Holy Spirit; now and always and for ever and ever." James of Edessa, who was Bishop of Edessa in 675, says that Paul's form



London. B.M. Add. 17125, of about 900.
Syriac version of the Gloria in excelsis.

was of the version used in the convent of Kenneshre (Qênnešrê or Kinnisrin on the Euphrates, opposite Europus, now Jērabīs), after the Night Service (see *Hymns of Severus of Antioch*, ed. E. W. Brooks in vol. vii, p. 799 of the *Patrologia Orientalis*, published at Paris, 1911).

iii. *Morning Hymn in Lent.* This, in a Maronite Psalter of 1318 at Florence (see below), is another form of the continuation of the "Gloria in excelsis," beginning with "Vouchsafe, O Lord, to keep us this day without sin," and ending with a version of the Σοὶ πρέπει αἶνος.

iv. *God give instruction.* This is the Metrical Homily "De amore Sapientiae" of Ephrem the Syrian; printed in the Roman edition (1732–1746) of his *Opera*, v. 336, accompanied by a Latin version beginning "Gestienti Sapientiam." It has 44 verses; two verses to each letter of the Syriac alphabet.

v. *Song of Light.* For Matins on Sundays and Festivals. First comes the antiphon "Light is sprung up for the righteous, and gladness for the upright in heart" (Ps. xcvi, 11). The hymn is in ten stanzas, st. 1 beginning "Jesus, our Lord the Christ, hath shone forth to us from the bosom of His Father" (English version in A. J. Maclean's *East Syrian Offices*, 1894, p. 167, and in F. C. Conybeare's *Rituale Armenorum*, 1905, p. 382); the initial letters of the stanzas forming, rather imperfectly, the acrostic *Jesu Messiah.* The later manuscripts (e.g. B.M. Add. 7156, Rich.) ascribe it to Ephrem the Syrian, but it is not in the Roman edition of his *Opera.* It is printed by E. Sachau in his edition of *Theodori Mopsuesteni Fragmenta Syriaca*, 1869, no. iv, with a Latin version at p. 58, beginning "Lux effulsit justis et probis gaudium. Jesus Dominus noster Messias." There is a German version by Dr J. M. Schönfelder in the Tübingen *Theol. Quartalschrift*, 1866, pt ii, p. 189.

vi. *The light of Christ's Epiphany.* Morning. By Narsai of Ma'alĕthā (called The Harp of the Holy Spirit), who left Edessa in 489, and died at Nisibis about 502. There is an English version, beginning "The light of Christ's Epiphany hath made glad earth and heaven" in A. J. Maclean's *East Syrian Offices*, 1894, p. 168, and in F. C. Conybeare's *Rituale Armenorum*, 1905, p. 383.

vii. *Praise to the Good.* Nocturns on Sundays. This begins "Praise to the Good Who freed our race from bondage of death and sin" (see German versions by Dr Daniel Haneberg in the *Zeitschrift der deutschen morgenländischen Gesellschaft*, 1849, p. 236; and by Dr J. M. Schönfelder in the Tübingen *Theol. Quartalschrift*, 1866, pt ii, p. 188). In the Nestorian Psalters it is erroneously ascribed to Narsai of Ma'alĕthā. It is included, as Paraenesis xxxix, in the Roman edition of the *Opera* of Ephrem the Syrian (iii, p. 497), with a Latin version beginning "Summam Dei bonitatem praedicemus."

In the lists that follow, when a number is printed in brackets after a title thus "Song of Light (v)," it is a reference to the explanatory notes on the above-mentioned seven hymns.

1. Melchite Canticles.

The Syriac Melchite Psalters were originally used by Christians in Syria who remained faithful to the Greek Orthodox Church, and accepted the decrees of the Council of Chalcedon (451). They received the name of Melchite (i.e. Royalist) as showing their allegiance to the Byzantine Emperor, and to the mother Church of Constantinople. In 451 the Church language at Antioch was Greek, and in many places in Syria Greek remained the Church language till it was replaced, in comparatively recent times, by Arabic. Greek was still the Church language for example at Ma'lûla near Damascus when a Psalter in the B.M. (Add. 21030) was written there in the 13th century. The Melchite Canticles were naturally the so-called Nine Odes of the Greek Horologion

1. Moses in Exodus. xv
2. Moses in Deuteronomy. xxxii
3. Hannah. 1 Sam. ii
4. Habakkuk. iii, 2
5. Isaiah. xxvi, 9
6. Jonah. ii, 3
7. Three Children. Dan. iii, 26
8. Three Children. Dan. iii, 57

9*a*. Magnificat. S. Luke i, 46

9*b*. Benedictus. S. Luke i, 68

These are the Canticles in the Vatican Syriac cclx, written in 1390 at Dûma (? near Damascus), which has also a later interlinear Arabic version; it has lost the leaf containing the end of 8 and the beginning of the Magnificat. An earlier Vatican MS (Assemani's catalogue, vol. ii, 1758, p. 25, no. xi) was written in 1261 by John, a native of Damascus, ordained by Peter who was Greek bishop of Saidanâya (Sêdnâya) near

Damascus; it has the Nine Odes, ending with the note "The Canticles are completed," and then adds

11. Gloria in excelsis | 12. Nicene Creed

Other Syriac Psalters with the Nine Odes include one (1) at St Petersburg (Oriental 618, written at Hardin in Lebanon); two (2, 3) at Berlin, K.B. (Diez A. quarto 118 of 1507, and Diez A. octavo 160 of 1559; the latter has Is. xlii, 10–13 and xlv, 8, instead of Is. xxvi, 9), both written at Kefûrâ (Alkafur or Elkafur) in the district of Tripoli in Lebanon; two (4, 5) at Paris, B.N. (Syriac 19 of the 15th century, and 20 of 1518) both written in Lebanon. Whether these are really Melchite, Jacobite or Maronite is not clear; nos. 2, 3 are catalogued as Jacobite. In nos. 2, 3, 4 there is an interlinear Arabic version.

2. Jacobite Canticles.

The Jacobites represent the Monophysites who refused to accept the decrees of the Council of Chalcedon (451). When the Emperor Justinian began to enforce the decrees universally, whole districts of Syria and Egypt saw their Bishops and clergy deprived and exiled. In 541 a number of these exiled Bishops who were at Constantinople consecrated Jacob Baradaeus (Ja'qûbh Bûrdĕ'ânâ, born at Tela in Mesopotamia about 503, died July 30, 578, on a journey to Alexandria) as Bishop of Edessa. He regarded himself as vested with a kind of oecumenical authority, and from that time led a wandering life, ordaining clergy, consecrating Bishops, and generally reorganising the Monophysite Church. He thus became its second founder, and gave it its name of Jacobite. On the Jacobite Office Books see Dr Anton Baumstark's *Festbrevier und Kirchenjahr der syrischen Jakobiten*, 1910.

The Jacobite Psalters seem to be of two families, (*a*) those of Syria, East of the Euphrates (i.e. practically Mesopotamia), with the Syrian colonies in Egypt (notably the convent of S. Mary the Theotokos, or Dêr Sûriani, in Scete, i.e. in the Nitrian desert, now the Wadi Natrûn), and (*b*) those of Syria, West of the Euphrates.

a. East Syrian (Mesopotamian) Canticles.

One of the best representatives of what appears to be the genuine Syriac tradition is a Psalter in the B.M. Add. 7154

(Rich), written at Edessa in 1204, for use at Salah in the district of Tûr-'Abdîn in Mesopotamia. The Canticles, like the Psalter, are of the Peshitta version (not from the Greek), and are

1. Moses in Exodus. xv
2. Isaiah xlii, 10–13 and xlv, 8
3. Moses in Deuteronomy. xxxii
4. Lord's Prayer. S. Matt. vi, 9
5. Beatitudes. S. Matt. v, 3
6. Magnificat. S. Luke i, 46
7. Nicene Creed
8. Gloria in excelsis

The same set (except that 17112 omits the Lord's Prayer) of Canticles are found in the B.M. Add. 17110 (Canticles added in the 9th or 10th century in the convent of the Watchtower at Ras-'Ain near Mardin), Add. 17112 (10th or 11th century), Add. 17125 (9th or 10th century), and Add. 14433 (10th century). Between 7 and 8 the Add. 17125 inserts the Creed of Gregory Thaumaturgus (There is One God, Father of Him Who is the living Word. See C. P. Caspari's *Alte und neue Quellen*, 1879, pp. v, 1–146, and the *Dictionary of Christian Biography*, ii, p. 733). The Add. 17111 (written in 927 at the convent of S. Mary in Scete) has only nos. 1, 2, 3, 5, 6.

Another Psalter in the B.M. (Add. 17109) was written at Edessa in 873–874. Its Canticles, also given in the Peshitta version, except 5, 8, 9, are

1. Moses in Exodus. xv
2. Moses in Deuteronomy. xxxii
3. Isaiah xlii, 10–13 and xlv, 8
4. Hannah. 1 Sam. ii
5. Habakkuk. iii, 2
6. Isaiah. xxvi, 9
7. Jonah. ii, 3
8. Three Children. Dan. iii, 26
9. Three Children. Dan. iii, 57
10. Magnificat. S. Luke i, 46
11. Benedictus. S. Luke i, 68
12. Beatitudes. S. Matt. v, 3
13. Gloria in excelsis
14. Nicene Creed
15. Lord's Prayer. S. Matt. vi, 9

Possibly this was written for use in Western Syria; the Canticles not found in Add. 7154 (Rich) are those of the ordinary Melchite set. A similar MS, of the 8th or 9th century, with a leaf missing in the Canticles, is in the B.M. (Add. 14436); and one of the 15th century is in the Bodleian (Pococke 10, omitting nos. 11, 12).

b. West Syrian Canticles (Syriac only).

As already stated, it is difficult, in the absence of direct evidence, to say whether a West Syrian Psalter is Jacobite or Maronite; if written in Lebanon the presumption is that it is

Maronite. In recent times Syriac Psalters with Melchite Canticles seem to have been used by Jacobites and Maronites as well as by Orthodox Greeks; those therefore which are mentioned in this account are entered at pp. 42, 43.

A Psalter at Berlin, K.B., of the 14th or 15th century (Petermann i, 25. Sachau's catalogue p. 457 gives no provenance), seems to be West Syrian Jacobite, and has

1. Moses in Exodus. xv
2. Isaiah xlii, 10–13 and xlv, 8
3. Hannah. 1 Sam. ii
4. Habakkuk. iii, 2
5. Isaiah. xxvi, 9
6. Jonah. ii, 3
7. Three Children. Dan. iii, 26
8. Three Children. Dan. iii, 57
9. Magnificat. S. Luke i, 46
10. Beatitudes. S. Matt. v, 3

The Beatitudes begin on f. 88; after a long series of prayers and hymns comes, at f. 123 *b*, *Moses in Deuteronomy* (xxxii; breaking off in v. 42).

Another Psalter at Berlin, K.B., of the 14th or 15th century (Oriental quarto 374. Sachau's catalogue, p. 457, gives no provenance), has

1. Moses in Exodus. xv
2. Isaiah xlii, 10–13 and xlv, 8
3. Moses in Deuteronomy. xxxii
4. Magnificat. S. Luke i, 46
5. Beatitudes. S. Matt. v, 3
6. Gloria in excelsis.
7. Lord's Prayer. S. Matt. vi, 9
8. Nicene Creed
9. God give instruction. (iv)

These nine Canticles are in a Psalter at the Bodleian (Huntington 401) written in 1662 in Lebanon; in both cases the Psalters are catalogued as Jacobite, but they look more like Maronite.

A Syriac Psalter at Paris, B.N. (no. 14, of 1515) may be West Syrian Jacobite; it looks more like Maronite. Its Canticles are,

1. Moses in Exodus. xv.
2. Isaiah xlii, 10–13 and xlv, 8
3. Moses in Deuteronomy. xxxii
4. Magnificat. S. Luke i, 46
5. Song of Light. (v)
6. Three Children. Dan. iii, 52
7. Nicene Creed
8. Song of the Angels at the Sepulchre. (i)
9. Lord's Prayer. S. Matt. vi, 9

c. West Syrian Canticles (Syriac and Carshunic).

A number of the West Syrian Psalters have Canticles in parallel columns; 1. Syriac, 2. Carshunic, i.e. Arabic written in Syriac script. One of the earliest and best of this class is

a 14th century Psalter at the Bodleian (Huntington 250), written in the convent of Mar Azazel. It has the following Canticles in both languages,

1. Moses in Exodus. xv
2. Isaiah xlii, 10–13 and xlv, 8
3. Moses in Deuteronomy. xxxii
4. Beatitudes. S. Matt. v, 3
5. Magnificat. S. Luke i, 46
6. Gloria in excelsis
7. Song of the Angels at the Sepulchre. (i)
8. Lord's Prayer. S. Matt. vi, 9
9. Nicene Creed
10. God give instruction. (iv)
11. Hannah. 1 Sam. ii
12. Habakkuk. iii, 2
13. Isaiah. xxvi, 9
14. Jonah. ii, 3
15. Three Children. Dan. iii, 26
16. Three Children. Dan. iii, 52

Then, in Carshunic only,

17. Nunc dimittis. S. Luke ii, 29
18. Benedictus. S. Luke i, 68

A precisely similar MS is at Paris, B.N. (Syriac 13, no date or provenance given). A Psalter in the Bodleian (Marsh Oriental 327) written in 1518 at Emesa (Homs), has nos, 1, 2, 3, 4, 5, 6, 8, 9 in Syriac and Carshunic.

3. Maronite Canticles.

Very conflicting accounts have been given of the origin and early history of the Maronites. They are, and have long been, mainly in Lebanon. Since 1182 they have been, more or less, in communion with Rome; in the catalogues of the Vatican library Maronite Psalters, written in Lebanon, are conspicuous by their absence. They have been permitted to keep their own service books, which are in Syriac, and, until quite lately, greatly resembled those of the West Syrian Jacobites.

a. Canticles in Syriac only.

An early, undoubtedly Maronite, Psalter at Florence, M.L. (Plut. i. 12), was written in 1318 at Qodhayya (Cuzaia, Keshaya, or Kuzheiya), near Ehden in Lebanon. It has

1. Moses in Exodus. xv
2. Isaiah xlii, 10–13 and xlv, 8
3. Moses in Deuteronomy. xxxii
4. Magnificat. S. Luke i, 46
5. Beatitudes. S. Matt. v, 3
6. Lord's Prayer. S. Matt. vi, 9
7. Nicene Creed
8. Gloria in excelsis
9. Morning Hymn in Lent. (iii)
10. God give instruction. (iv)

A Maronite Psalter in the Vatican (Assemani's Catalogue,

vol. ii, 1758, p. 20, no ix), written at Rome in 1518, by Elias, disciple of Peter the Maronite Patriarch of Antioch, has

1. Magnificat. S. Luke, i, 46
2. Song of the Angels at the Sepulchre. (i)
3. Lord's Prayer. S. Matt. vi, 9
4. Beatitudes. S. Matt. v, 3
5. Song of Light. (v)
6. Three Children. Dan. iii, 52
7. Nicene Creed

b. Canticles in Syriac and Carshunic.

A Psalter, with Canticles in parallel columns, Syriac and Carshunic, written in Lebanon in 1579, is in the Bodleian (Huntington 109). It has

1. Moses in Exodus. xv
2. Isaiah xlii, 10–13 and xlv, 8
3. Moses in Deuteronomy. xxxii
4. Magnificat. S. Luke i, 46
5. Song of Light. (v)
6. Three Children. Dan. iii, 52
7. Beatitudes. S. Matt. v, 3
8. Song of the Angels at the Sepulchre. (i)
9. Lord's Prayer. S. Matt. vi, 9
10. Nicene Creed
11. God give instruction. (iv)

A Syriac and Carshunic Psalter at the Vatican (Syriac ccccliv) written in 1529, has nos. 1, 2, 3, 5, 6, 9, 10, 11 as above.

See also the Berlin, K.B. (Oriental quarto 374), the Bodleian (Huntington 401), and the Paris, B.N. (Syriac 14) Psalters, noted under Jacobite, West Syrian, at p. 45.

4. Nestorian Canticles.

The real parent of Nestorianism was Theodore, born at Antioch about 350, Bishop of Mopsuestia (in Cilicia, on the river Pyramus or Jihan, near Adana) from 392 to 428. In his lifetime he was regarded as the leading writer of the school of Antioch. After his death his opinions were popularised by his pupils, and brought on the controversies regarding the Union of the Natures in the Person of Christ, which the Council of Chalcedon (451) endeavoured to settle. Theodore in a sermon at Antioch had objected to the custom of the school of Alexandria in calling the Blessed Virgin the Θεοτόκος. One of his pupils, Nestorius, became Patriarch of Constantinople in 428, and at once proceeded to deprive the Arians and other heretics of their positions in his province. But when he began to preach against the use of the title Θεοτόκος he was himself assailed, was condemned at the Council of Ephesus (431), and was banished, finally to Egypt, where he died about 454. The

views of Nestorius continued to be taught in the famous theological school of Edessa till it was dissolved by the Byzantine Emperor in 489. The Nestorians, cast out of the Empire, became missionaries of Christianity in Persia, India, Arabia and China. In the 13th century the Nestorian Patriarch at Baghdad presided over twenty-five metropolitan Bishops. At present the Nestorians proper are mostly in Kurdistan. Those on the Malabar coast of India are now in communion with the Jacobite Patriarch of Antioch; those in Mosul and Baghdad are in communion with the Church of Rome.

Probably the best of the earlier Nestorian Psalters is one of the 13th century in the B.M. (Add. 17219). This has

1. Moses in Exodus. xv
2. Isaiah xlii, 10–13 and xlv, 8
3. Moses in Deuteronomy. xxxii, 1
4. Moses in Deuteronomy. xxxii, 21
5. Praise to the Good. (vii)
6. Song of Light. (v)
7. The Light of Christ's Epiphany. (vi)
8. Three Children. Dan. iii, 57
9. Gloria in excelsis
10. Nicene Creed

Another B.M. Psalter (Add. 14675 of the 13th century) has nos. 1, 2, 3, 4, 6, 7, 8; the leaves following probably contained nos. 9, 10, but have been torn out. The B.M. Add. 7155 (Rich) was written in 1219–20 in the convent of Mar Elias the prophet near Amid (Diarbekr), but breaks off in no. 4. A Psalter at Munich (Oriental 147; Syriac 4), written in 1607 in the convent of Mar Aha on the Tigris (North of Mosul and near Mansourieh) has nos. 1, 2, 3, 4, 5, 6, 10, followed by other hymns; there are German versions of its hymns in the Tübingen *Theol. Quartalschrift*, 1866, pt ii, pp. 188, etc. A number of recent Nestorian Psalters are in Cambridge U.L., e.g. Oo. i. 40, with nos. 1, 2, 3, 4; written in India in the 18th century. The Nestorian Psalters now used in Kurdistan are divided into 20 books, the Canticles 1, 2, 3, 4 being added as Book 21; see A. J. Maclean's *East Syrian Offices*, 1894, p. 259.

5. Chaldean Canticles.

In 1551, as the result of a disputed succession to the Patriarchate of the Nestorians, an appeal for recognition was made to Rome; and since 1681 there has been an organised Chaldean Church in communion with Rome, its members being chiefly in

and near Baghdad and Mosul. A Chaldean Psalter, written at Mosul in 1826, is in Cambridge U.L. (Add. 1966), and has

1. Moses in Exodus. xv
2. Isaiah xlii, 10–13 and xlv, 8
3. Moses in Deuteronomy. xxxii. 1
4. Moses in Deuteronomy. xxxii, 21
5. Praise to the Good. (vii)
6. God give instruction. (iv)
7. The light of Christ's Epiphany (vi)
8. Three Children. Dan. iii, 57
9. Song of Light. (v)
10. Nicene Creed

followed by other hymns and prayers.

A Chaldean Psalter in the B.M. (Add. 15443), also written at Mosul in 1826, has nos. 1, 2, 3, 4; the Psalms are in two columns, Syriac and Carshunic, the Canticles are in Syriac only.

See further G. P. Badger's *The Nestorians and their Ritual*, 1852, i, p. 180, etc.

PART II

LATIN AND WESTERN CANTICLES

i. Latin Canticles

From about 780, i.e. from the time that Charles the Great began to interest himself in liturgical matters, up to the revision in 1911 under Pius X, the Latin Psalters for liturgical use (except in the French diocesan Breviaries) contained substantially the same selection of Canticles. Some of the Canticles varied considerably in text, one great family of Psalters following the local Roman text, the other great family following the Gallican, i.e. the Vulgate text; until, in 1566, Pius V directed the general use of the Gallican. But, except in Milan and the North of Italy, and in a few churches in Spain, the selection of Canticles was practically identical.

The uses regarding which we have any definite information are

1. The local Roman use.
2. The use of Milan.
3. The early use of Latin-speaking Eastern Europe (Dacia, etc.).
4. The use of Latin-speaking North Africa.
5. The early uses in France.
6. The Gallican Canticles after 785.
7. The Irish Canticles.
8. The Mozarabic use in Spain.

To these may be added

9. Canticles in Various-Version Psalters.
10. Tironian (Shorthand) Canticles.

1. The local Roman use.

Until after 275 the liturgical language at Rome was Greek. Latin gradually came into use, and about 383, at the request of Pope Damasus, S. Jerome, who was then living in Rome, prepared a revised Psalter (from the Itala) afterwards known as the Psalterium Romanum. But the Roman selection of Canticles does not seem to have come into use before the time when S. Leo the Great (440–461) established the monastery of SS. John and Paul (on the site of the Sistine Chapel) in connection with the Basilica of S. Peter. The Roman selection was certainly in liturgical use in 530, for the *Regula* of S. Benedict (c. xiii) directs that on ordinary weekdays certain Psalms should be sung at Matins, specifying for Saturday the 142nd, "and the Canticle Deuteronomy [xxxii], which is divided into two Glorias; but on other days one Canticle from the prophets is said on its own day, as the Roman Church chants it" ("nam ceteris diebus canticum unumquemque die suo ex prophetis, sicut psallit ecclesia Romana, dicantur"). When S. Augustine left his monastery at Rome (S. Andrew on the Caelian Hill), and came to Canterbury (597), he brought his Roman Psalter with him; consequently when Wilfrid, afterwards Archbishop of York, came to Canterbury in 652 he found the Roman Psalter in use and learned it by heart. (See chapters 2, 3 of the *Vita Wilfridi*, by Eddius, whom Wilfrid had invited from Kent to teach the Roman plain-song in the North; printed in James Raine's *Historians of the Church of York*, vol. i, 1879, in the Rolls Series.) None of the copies used in S. Augustine's lifetime are now in existence; the B.M. Vespasian A. i is a copy made in S. Augustine's monastery at Canterbury about 700. This shows that the Canticles used at Matins on weekdays were

Isaiah (xii). Monday	Habakkuk (iii). Friday
Hezekiah (Is. xxxviii, 10). Tuesday	Moses in Deuteronomy (xxxii). Saturday
Hannah (1 Sam. ii). Wednesday	
Moses in Exodus (xv). Thursday	

The only other Canticles in the original hand are the *Benedicite* (Dan. iii, 57), the *Benedictus* (S. Luke i, 68), and the *Magnificat* (S. Luke i, 46). Immediately after the *Magnificat* comes the hymn *Splendor paternae gloriae* (see *Hymns Ancient and Modern, Historical Edition*, 1909, frontispiece). Two Psalters,

written in Germany in the 9th century (see below, section 6, **G.** Z.; section 9, p. 76, K.) have the same Canticles, adding the Nunc dimittis (S. Luke ii, 29). Why the Nunc dimittis should have been omitted at Canterbury is not evident; even in the 11th century, when the Te Deum and the Quicumque vult were added, it was still left out.

The following are Roman Psalters.

A. London. B.M. Vespasian A. 1. From Canterbury. c. 700.
a. London. B.M. Royal 2 B. v. From Winchester? x.
b. London. B.M. Add. 37517. From Canterbury? late x.
1. Cambridge. U.L. Ff. i. 23. From Peterborough? early xi.
2. Florence. M.L. Plut. xvi. 37. From Benevento? xi.
3. London. B.M. Add. 18859. From Monte Cassino. xii.
4. Naples. Naz. vi. E. 43. From Benevento. c. 1097.
5. Oxford. Bod. Canon. Script. Eccl. 88. From Cremona? c. 1080.
6. Paris. B.N. Lat. 8824. From Shaftesbury in Dorsetshire? xi.
7. Paris. Mazarine 364. From Monte Cassino. c. 1099.
8. Rome. Vatican. Urbin. 585. From Monte Cassino. c. 1100.
9. Rome. Vatican. Vat. lat. 4928. From Benevento. c. 1100.

The Monte Cassino 559 of c. 1100, and the Bodleian Douce 127 (21701) of c. 1100 (from S. Restituta near Sora in Campania), are also Roman Psalters, but both have lost at least one leaf in the Canticles.

First Series.

1. Confitebor tibi Domine. Is. xii.
2. Ego dixi in dimidio. Is. xxxviii, 10–21.
3. Exultavit cor meum in Domino. 1 Sam. ii, 1–11.
4. Cantemus Domino...adjutor. Ex. xv, 1–20.
5. Domine audivi...in medio duorum animalium. Hab. iii.
6. Attende caelum et loquar...expectetur. Deut. xxxii, 1–44.
7. Benedicite omnia opera. Dan. iii, 57–89.
8. Benedictus Dominus Deus Israel. S. Luke i, 68–80.
9. Magnificat anima mea. S. Luke i, 46–56.
10. Nunc dimittis. S. Luke ii, 29–33.

The above are in all the MSS, except that A has not got the Nunc dimittis.

Second Series.

11. Te Deum laudamus. In A (in hand of xi); b; 1, 2, 3, 4, 5, 6, 7, 8, 9.

12. Pater noster. S. Matt. vi, 9–14. In 1, 2, 4, 5, 7, 8, 9.

13. Gloria in excelsis. In a; 1, 2, 3, 4, 5, 7, 8, 9.

14. Credo in Deum Patrem. Apostles' Creed. In 1, 2, 3, 4, 5, 7, 8, 9.

15. Credo in unum Deum. Nicene Creed. In 2, 3, 4, 5, 7, 8, 9.

16. Quicumque vult. Athanasian Creed. In A (in hand of xi); a, b; 1, 2, 3, 4, 5, 6, 7, 8, 9.

17. Te decet laus. In 2, 3 (see Gallican Canticles, p. 67). Also in 9, at the end of the *Te Deum.*

The headings of the Canticles in these MSS are not of any special interest. In A, Hannah is called "Anna the widow," and in 3 "Anna the prophetess," in both cases by confusion with S. Luke ii, 36, 37. In 7 the *Cantemus* is said to be by "Mary (i.e. Miriam) the sister of Moses." In 3 and 7 the *Te Deum* is given as "Hymn of Sisebut the monk"; in 8 as of "Sisebut the King"; and in 4 and 9 as of "S. Abundius": none of them mention S. Ambrose or S. Augustine. In a, the *Quicumque* is given as "Hymnus Athanasii de fide Trinitatis"; and in the text, before "Fides autem," is the note "*Incipit* de Fide."

There are Saxon glosses to the Canticles in A; a, b; and 1. In 6 there is a Saxon version of the Psalms, but not of the Canticles.

The Canticles added to the Roman Psalter in 1911 are in the Vulgate text, and are noted under Gallican Canticles at pp. 67, 68.

See also pp. 76, 77 (under Various-Version Psalters) for other Psalters which have Canticles in the Roman text.

2. The use of Milan.

S. Augustine in the Ninth Book of his *Confessions* speaks of the persecution of S. Ambrose by the Empress Justina, when the devout people kept watch in the Basilica Porziana (San

Vittore al Corpo) at Milan. Then, says he, "it was first instituted that, after the manner of the Eastern Churches, hymns and psalms should be sung, lest the people should wax faint through the tediousness of the sorrow; and from that day [385] to this [397] the custom is retained, divers (yea, almost all) Thy congregations, throughout the whole world, following herein" (section vii). And, immediately before (section vi), he relates his first impression of the singing at Milan, "How did I weep, in Thy hymns and canticles, touched to the quick by the voices of Thy sweet-attuned Church." There is no definite record (unless we accept the list of Niceta, noted in section 3, as representing the Canticles used at Milan in 400) of the Canticles used in early times at Milan, and there are no complete Ambrosian Psalters before 900 now in existence. But a MS at Paris (see below) makes it practically certain that the set of Canticles in the 10th century MSS had been in use some time before.

The MSS of Ambrosian use (no. 2 from notes kindly given by the Rev. C. Blume) here indexed are:

1. Milan. Ambrosiana. A. 246 (66–71). Manual of x.
2. Munich. Clm. 343 (201–211*b*). Ps. etc. of x.
3. Rome. Vat. Vat. lat. 82 (205*b*–217*b*). Ps. etc. of early xi.
4. Rome. Vat. Vat. lat. 83 (194*b*–206). Ps. etc. of c. 1000.
5. Milan. Chapter. Quarto 6 (56–60). Ps. etc. of xi.

To which are added for comparison;

11553. Paris. B.N. Lat. 11553. Itala of Proverbs, etc., written in France c. 900. This originally was preceded by a Psalter with Canticles. The first surviving leaf begins with "Misisti iram," i.e. with part of the "Cantemus Domino"; and on the second leaf is the notice "Explicit Psalterium."

1486. *Psalterium Ambrosianum*, printed at Milan 1486.

The complete text of MS 5 has been edited by M. Magistretti as section ii, pt i of his *Monumenta veteris liturgiae Ambrosianae* 1905.

First Series.

1. De nocte vigilat spiritus meus ad te. Is. xxvi, 9.
2. Confirmatum est cor meum in Domino. 1 Sam. ii, 1.
3. Domine audivi...in medio duorum animalium. Hab iii.

4. Clamavi ad Dominum Deum meum. Jonah ii, 3.
5. Attende caelum...expectetur. Deut. xxxii, 1.
6. Cantemus Domino...adjutor et protector. Ex. xv, 1.
7. Benedictus Dominus Deus Israel. S. Luke i, 68.
8. Magnificat anima mea. S. Luke i, 46.
9. Benedictus es Domine...et benedictum. Dan. iii, 52–57.
10. Benedicite omnia opera. Dan. iii, 57.

These ten Canticles are in the MSS 1, 2, 3, 4, 5, and in 1486; and nos. 1, 2, 3, 6, 9, 10 are in 11553. It will be found on comparison that this selection of Canticles is the same as the Greek Nine Odes (except that the Seventh Greek Ode begins at Dan. iii, 26), the Greek order being 6, 5, 2, 3, 1, 4, 9, 10, 7, 8.

Second Series.

11. Benedictus es Domine...quoniam justus. Dan. iii, 26–52.

This is in MS 2, and in 11553, and begins as the Greek Seventh Ode.

12. Te Deum laudamus.

This is in MSS 2, 3, 4. Also in MS 5, and in 1486, before the Psalter.

13. Quicumque vult salvus esse. Athanasian Creed.
In MS 5, and in 1486.

14. Gloria in excelsis Deo.
In 1486.

The text is nearer to the Roman Psalter text than to the Gallican or Vulgate text. The headings are of no particular interest. In the case of no. 12 the heading in 3 and 4 is "Hymnus in honore Trinitatis," and in 2 "Ymnus sanctae Trinitatis" (in 5 it has no title); but in no case is the name of S. Ambrose, or of any other author, mentioned.

3. Latin-speaking Eastern Europe.

None of the early Latin Psalters used in Eastern Europe seem to have survived. For information regarding the Canticles used there we depend on Niceta, who was Bishop of Remesiana

in Dacia (now Belâ Palanka in Servia), and probably flourished 340–415. He wrote a treatise *De Bono Psalmodiae* in which (section xi, printed in A. E. Burn's *Niceta of Remesiana*, 1905, p. 79, etc. See also Migne's *P. L.* lxviii, 371, etc.) he mentions the Canticles then in use in his diocese thus:

Cum Moyse Spiritum Sanctum Dominum magnis illis canticis personamus. Cum Anna quae ecclesiae typum gerit, olim sterilis, nunc fecunda, in Dei laude corda firmamus. Cum Esaia de nocte vigilamus. Cum Ambacum psallimus. Cum Iona, cum Hieremia sanctissimis patribus orando cantamus. Cum tribus etiam pueris quasi in fornace positi convocata omni creatura Creatori omnium benedicamus. [Cum Elisabeth Dominum anima nostra magnificat.]

He does not give the text or even the incipits. Probably the reference to Jeremiah means Lam. v, which was used as a Canticle in North Africa (as Memento Domine, quid factum sit nobis), and in the Mozarabic Psalters (as Recordare Domine, quid acciderit nobis; Mozarabic Breviary 1502 as Memento Domine, quid factum sit nobis—as a rule the 1502 Breviary gives the Vulgate text, but not in this instance. See also under section 5, p. 61, Gallican, no. 10). In this case the Canticles would be:

1. Exod. xv, 1
2. Deut. xxxii, 1
3. 1 Sam. ii, 1
4. Is. xxvi, 9
5. Hab. iii
6. Jonah ii, 3
7. Lam. v, 1
8. Dan. iii, 57
9. S. Luke i, 46

The reason why Dr Burn brackets the last sentence is because it is only found in two of the seven MSS he uses, viz. the Codex Cavensis (a Spanish MS of c. 800, now at Corpo di Cava near Salerno), and the Bible of Farfa (Vatican, Vat. lat. 5729 of c. 1100). The other MSS probably omitted it because of the ascription to Elisabeth.

It is not at all clear where this selection originated. It differs from the Roman selection, and indeed the Roman selection does not seem to have been made so early as 400. It is nearer to the Milan selection, and in 400 Dacia stood in closer connection with Milan than with Rome. Perhaps it represents the earliest Milan selection. The Milan set used in the 9th century was practically the same as the Greek Nine Odes. The Greek Nine

Odes however cannot be traced as in use before the 6th century, never ascribed the Magnificat to Elisabeth, and never included a Canticle from Jeremiah. It is hardly to be supposed that the Nine Ode arrangement was in use at Milan before 400, and was borrowed by the Greeks.

4. Latin-speaking North Africa.

In early times the Church language of Egypt and Cyrene was Greek, and in later times, when not Greek, it was Coptic or Arabic. But in Numidia, Proconsular Africa and Mauretania, i.e. West to Morocco, the Church language was Latin. Canticles were in use in the Latin African Church at least as early as 400, for S. Augustine in a letter to his friend Januarius (Ep. 55, section 18; in Migne's *P. L.* xxxiii, 221) says that "the Donatists reproach us because we soberly sing in Church the divine Canticles of the prophets." The phrase "Cantica prophetarum" was, in later times at least, the recognised title of a definite set of Canticles. Probably the set used at Hippo was the same as that commented on by the presbyter Verecundus in 534. A copy of his commentary has survived in a MS of c. 800 in the U.L. at Leyden (Voss F. 58, unfortunately imperfect), and from this it has been printed by Cardinal Pitra in his *Spicilegium Solesmense*, vol. iv, 1858, p. 1, etc. Pitra considers the author to be the Verecundus who in 546 was Bishop of Civitas Juncensis near Tunis, and d. 552. Verecundus gives the text, and comments on

1. Cantemus Domino...adjutor. Ex. xv, 1–20.
2. Attende caelum...expectetur. Deut. xxxii, 1–44.
3. Memento Domine quid factum sit nobis. Lam. v, 1–22.
4. Benedictus es...quoniam justus. Dan. iii, 26–45.
5. Ego dixi in altitudine dierum meorum. Is. xxviii, 10–13 (rest lost).
6. Domine audivi (imperfect, begins with *v.* 4). Hab. iii.
7. Domine omnipotens Deus patrum nostrorum. Prayer of Manasseh.
8. Clamavi in tribulatione mea. Jonah ii, 3–11.
9. In voluntate Domini. Judges v, 1–32.

No. 9 begins thus, "Tunc cantavit Debbora et Barac filius Abinoe, in illo die, et dixerunt. In inchoatione principum in Israel."

Of the above nos. 1, 2, 4, 5, 6, 8 are also in the Greek Nine Odes. No. 7 is in many of the Greek Psalters. No. 3 was used in Dacia and in Gaul (see pp. 56, 61; also p. 72, no. 20). No. 9 is found in some of the early sets of Monastic Canticles.

Verecundus prefaces his commentary by relating that Ezra the scribe collected certain Canticles, from different books of Holy Scripture, and added them to the Psalter, to be sung in similar fashion (libroque psalmorum adjunxit, ut eodem sono cantuque psallantur). These Canticles were he says 1, 2, 9 as above; also the *Song of the Well* (Numbers xxi, 17, 18), which he says was not sung in the ecclesiastical psalmody, because it was too short.

5. The Early Uses in France.

S. Jerome went to Bethlehem in 386. Soon afterwards he obtained a copy of the Hexaplar Greek from the Library at Caesarea (Migne's *P. L.* xxvi, 595) and with its help, and some reference to the Hebrew, made, about 388, the revised version known as the Gallican Psalter, now the Psalter of the Vulgate. This version did not come into liturgical use in Italy till much later, but it was soon adopted in France and in Britain. The earliest existing French Psalter, written at Corbie in the 6th century and now at Paris (B.N. Lat. 11947), is however of pre-Hieronymian type, and has no Canticles attached to it. Another Psalter, written in the Rhone valley (? at Vienne) in the 6th century, survives in two fragments; the former portion, now in the Town Library at Lyons (no. 351), and the latter portion (cxi, 7, etc.) at Paris (B.N. Nouv. Acq. lat. 1585)—the text is partly Roman, partly Gallican, and ends with Ps. cxxxix, 5 (see L. Delisle's *Mélanges de Paléographie*, 1880, pp. 11–35, and his *Catalogue des Manuscrits des Fonds Libri et Barrois*, 1888, p. 3). The earliest complete Gallican Psalter now in existence seems to be in the Vatican MS (Regin. lat. 11) noted below. A now fragmentary Psalter in the Library of the Royal Irish Academy at Dublin (sometimes called the Psalter of S. Columba, but probably not before 600) is substantially Gallican. Eddius,

the biographer of Wilfrid of York (*Vita Wilfridi*, chapters 2, 3; see under section 1, p. 51) says distinctly that the Scottish monks taught the Gallican Psalter at Lindisfarne in 650. But no regular set of Canticles in the Vulgate text seems to have been used in France before the time of Charles the Great.

No single-version Psalter, with Canticles, used in France before 780, seems to have survived (but see the notice of the Paris B.N. Lat. 11553, under section 2, p. 54). At St Petersburg (Imperial Public Library F. v. I. 5, i.e. Folio, vellum, Theology no. 5) there is an 8th century Psalter from Corbie. The Psalter itself has three versions, the Hebraic (made by S. Jerome at Bethlehem from the Hebrew, about 391), the Gallican, and the Roman (or Itala). The description by Dom Antonio Staerk (*Les Manuscrits latins du v^e^ au xiii^e^ Siècle conservés à la Bibliothèque Impériale de Saint-Pétersbourg*, 1910, pp. 24, 25, and facsimile no. xxxviii) says that after the Psalms there are only three Canticles, viz.

1. Cantemus Domino...adjutor. Ex. xv, 1–20.
2. Attende caelum...expectetur. Deut. xxxii, 1–44.
3. Vinea facta est dilecto. Is. v, 1–8.

Two of the Graeco-Latin Psalters indexed under Greek Canticles are of later date; the Cues 10 of c. 900 (this seems to have lost at least one leaf with Canticles), and the Paris, Arsenal 8407 of c. 850; but they may represent the Canticles used in Eastern France before 780 (see pp. 19–21). The Latin Canticles of these two MSS are:

1. Cantemus Domino...adjutor. (C. P.) Ex. xv, 1–20.
2. Attende caelum...expectetur. (C. P.) Deut. xxxii, 1.
3. Confirmatum est cor meum. (P.) 1 Sam. ii, 1.
4. Domine audivi...in medio duorum animalium. (P.) Hab. iii.
5. De nocte vigilat spiritus meus. (P.) Is. xxvi, 9.
6. Exclamavi in pressura mea. (P.) Jonah ii, 3.
7. Benedictus es...quoniam. (P.) Dan. iii, 26.

7*b*. Benedictus es...benedictum. (P.) Dan. iii, 52.

8. Benedicite omnia opera. (C. P.) Dan. iii, 57.
9. Magnificat anima mea. (C. P.) S. Luke i, 46.

9*b*. Benedictus Dominus. (C. P.) S. Luke i, 68.

10. Vinea facta est dilecto. (P.) Is. v, 1.

11. Pater noster. (C. P.) S. Matt. vi, 9.

12. Nunc dimittis. (C. P.) S. Luke ii, 29.

13. Credo in unum Deum. (C. P.) Nicene Creed.

Up to 9*b* is simply the usual Greek Nine Odes. In C. there is the Greek of nos. 3, 4, but no Latin; also the Greek of Isaiah xxxviii, 10–21, but no Latin.

The only other early Psalter for use in France that seems to have survived is the Vatican Reginen. lat. 11. This is a most puzzling document, and the elaborate article by Dom Wilmart, in the *Revue Bénédictine*, 1911, pp. 341–376, does not solve all the difficulties. It came to the Vatican in the library of Queen Christina, she got it from the Petau family, and they apparently from the Benedictine Abbey of Fleury-sur-Loire. It was not however written at Fleury. In 864 it belonged to Eberhard (Count of Friuli in North-Eastern Italy) whose possessions were mostly near Liège. But it is a good deal earlier than 864. Ehrensberger gives it as vi–vii; Blume as end of viii or beginning of ix. The internal evidence points clearly to some district in Southern France which at one time belonged to the Visigothic kingdom; and suggests that it may have been written at, or near, Arles, for use in the province of Narbonne (Septimania). Its probable date is c. 705, i.e. before the Moors invaded Spain in 710*. The Psalter is in two versions, the Gallican and the Hebraic, and it has thus no Roman version. The Canticles profess to be Gallican and Roman. The so-called Roman Canticles are:

1. Benedictus es...benedictum. Dan. iii, 52.
2. Cantemus Domino...fortitudo. Ex. xv, 1.
3. Audite caeli...concrescat. Deut. xxxii, 1.
4. Surge illuminare. Is. lx, 1–15.
5. Exultavit cor meum in Domino. 1 Sam. ii, 1.
6. Magnificat anima mea. S. Luke i, 46.
7. De mane vigilabo ad te. Is. xxvi, 9.

* The Rev. H. M. Bannister (in a note to me of Nov. 25, 1913) gives it as his opinion that the Reginen. lat. 11 was written in France, but c. 750, and not necessarily in the south-west of France.

No. 1 begins with *v.* 49 thus, "Angelus autem Domini simul descendit...dicentes."

These Canticles are not the Roman selection, and the text is much more of the Vulgate type. Nos. 1, 2, 3, 5, 6, 7 are of the Milan selection, but not in the Milan text. No. 4 is found in the Mozarabic Psalters. Can these *Roman* Canticles be the selection then used in Provence?

The so-called Gallican Canticles are:

1. Benedicite omnia opera. Dan. iii, 57.
2. Cantemus Domino...adjutor. Ex. xv, 1.
3. Attende caelum...expectetur. Deut. xxxii, 1.
4. Gaudens gaudebo in Domino. Is. lxi, 10–lxii, 8.
5. Confirmatum est cor meum. 1 Sam. ii, 1.
6. Magnifica(t) anima mea. S. Luke i, 46.
7. A nocte spiritus meus vigilat ad te. Is. xxvi, 9.
8. Inguipite (Incipite) Domino in timpanis. Judith xvi, 2–22.
9. Ego dixi in altitudine dierum meorum. Is. xxxviii, 10.
10. Memento Domine quid factum sit nobis. Lam. v.
11. Domine qui habitas in aeternum. 4 Esdras viii, 20–37.
12. Benedictus (es)...quoniam justus. Dan. iii, 26–46.

Then follows the Hymnary, the first hymn being Te Deum laudamus.

These Gallican Canticles are certainly not those of the later Gallican selection, and the text is much more of the Roman type. Probably they are the selection used in the province of Narbonne, which in 705 was part of the kingdom of Spain. Nos. 4, 10, 11 are in the Mozarabic Psalters. No. 8 is very seldom found in Medieval Psalters, but it is, e.g., in the Rouen Breviary of 1728 (for Wednesday at Lauds) and in the Paris Breviary of 1736 (for Saturday at Lauds); and vv. 15–22 (Hymnum cantemus Domino) form one of the Canticles added to the Roman Psalter at the revision of 1911 (Wednesday at Lauds, i). The texts of both sets of Canticles in the Lat. 11 are printed in the *Opera Omnia* of Cardinal J. M. Tommasi or Thomasius (vol. ii, 1747, pp. 292–343).

6. Gallican Canticles after 785.

In 782 Charles the Great invited Alcuin of York to help him in educational and ecclesiastical reforms, and in the work of revising the text of the Vulgate, and of the service books. One of the earliest results was the famous Golden Psalter at Vienna (K. K. Hofbibliothek, Lat. 1861) which he prepared by request of Charles for presentation to Pope Hadrian I; and which was most beautifully executed by the scribe Dagulfus in the Palace School at Aachen (Aix-la-Chapelle) about 785.

If not presented then, it would be given to Hadrian when Charles visited Rome in 787. It remained at Rome till Heinrich III went there in the winter of 1046–47, and brought back the ancestral gift. Heinrich IV presented the treasure trove to Bremen Cathedral about 1060, and it was at Bremen till about 1650, when it passed into the private library of the Austrian reigning house. The original ivory covers (probably carved by Dagulfus), detached before 1650, are now in the Louvre at Paris (*Catalogue des Ivoires*, 1896, nos. 9, 10). It was a sumptuous gift, but Hadrian, if asked, would probably have suggested a Roman Psalter, rather than a Gallican Psalter which was prefaced by a series of Creeds never used at Rome.

In the prefatory matter the Nicene Creed and the so-called Creeds of S. Ambrose, Pope Gregory, Gregory (Thaumaturgus) of Neocaesarea, and S. Jerome, are followed by a paraphrase of the Lord's Prayer (Sidereo genitor residens in vertice caeli), and the Gloria in excelsis. Then the Gallican Psalter, followed (ff. 146, etc.) by Canticles in the same selection and same order as in the Utrecht Psalter, except that the Gloria in excelsis is not repeated.

The Canticles and Creeds of the later Gallican Psalters were thus chosen by Alcuin. The Scriptural Canticles are the same as those in the Roman Psalters; and the text does not differ very materially from the Roman text, except in the two Canticles of Moses, and in the Canticle of Habakkuk. Some of the Gallican Psalters written in Germany in the 9th century have the Scriptural Canticles, and no others.

The existing MSS of the Gallican Psalter are extremely numerous; in selecting from them it did not seem desirable to include any after 1000 that were manifestly incomplete. Many of the later ones are splendidly illuminated, as the facsimiles in

all recent books on Latin Palaeography show, but the contents remain quite the same; so that it did not seem necessary to mention almost any of those later than 1106. The MSS indexed are arranged according to the country of origin; those indicated by capitals were written before 900, those by small letters between 900 and 1000, those by numerals are after 1000.

i. Written in England. (E.)

a. London. B.M. Harley 2904. From Winchester. late x.

b. London. Lambeth Palace 427. From Llanthony (written in Kent?). c. 1000.

1. Cambridge. Corpus Christi Coll. 391. From Worcester. c. 1064.

2. Cambridge. Jesus Coll. 23. From Durham. early xii.

3. London. B.M. Arundel 60. From Winchester. c. 1060.

4. „ Arundel 155 (133*b*–140, 192, 193). From Canterbury. c. 1020.

5. „ Harley 863. From Exeter? c. 1080.

6. „ Nero C. iv. From Winchester. c. 1160.

7. Oxford. Bod. Douce 296 (21870). From Peterborough. c. 1030.

8. Paris. B.N. Nouv. Acq. lat. 1670. From Peterborough. late xii.

ii. Written in France. (F.)

A. Amiens 18. From Corbie. ix.

C. Cambridge. Corpus Christi Coll. 272. From Rheims? c. 880.

F. Florence. M.L. Ashburnham, Libri 54. From Beauvais? ix.

L. London. B.M. Add. 37768 (Golden Ps. of Lothaire). c. 850.

O. Oxford. Bod. Douce 59 (21633). (Golden Ps.) ix.

P. Paris. B.N. Lat. 1152. From Corbie (Ps. of Charles the Bald). c. 860.

S. Paris. B.N. Lat. 13159. From S. Germain-des-Prés (Ps. of Charles the Great). c. 800.

U. Utrecht. U.L. Eccl. 484. From Rheims? c. 830.
Formerly Claudius C. vii in the Cottonian Library. The B.M. Harley 603 is a copy of this, made at Canterbury.

a. Boulogne 20. From St Omer. c. 1000.

c. Cambridge. Corpus Christi Coll. 411. From Tours? x.
p. Paris. B.N. Lat. 103. From St Denis? c. 1000.
r. Paris. Sainte Geneviève 1186. From St Denis? c. 1000.
1. Evreux 70. From Lyre near Evreux. c. 1100.
2. Oxford. Bod. D'Orville 45 (16923). From Moissac. c. 1025.
3. Paris. B.N. Lat. 11550. From St Germain-des-Prés. xi.
4. Rouen 231. From Jumièges. c. 1075.

iii. Written in Germany. (G.)

B. Berlin. K.B. Theol. fol. 58 (Ps. of Ludwig the German). ix.
L. London. B.M. Galba A. xviii. c. 850.
M. Manchester. John Rylands. Crawford lat. 133. From Trier. ix.
R. St Gall 15. Of St Gall. ix.
S. St Gall 20. Of St Gall. early ix.
T. St Gall 27. Of St Gall. ix.
W. Vienna. K. K. Hofbibliothek. Lat. 1861. From Aachen. c. 785.
X. Zürich. Kantonal. C. 161. Of Zürich. late ix.
Y. Zürich. Kantonal. Rheinau 34. From Rheinau. ix.
Z. Zürich. S.B. C. 12. From St Gall. ix.
c. Cividale. Chapter, Codici Sacri 6. From Reichenau. late x.
1. Basel. U.L. B. ii. 3. Of Basel. xi.
2. Evreux 78. From Tegernsee? xi.
3. Manchester. John Rylands. Crawford lat. 125. From St Gall?. late xi.
4. Oxford. Bod. Laud lat. 96. From Tegernsee. xi.
5. Oxford. Bod. Rawl. G. 163 (14887). From Tegernsee. xi.
6. St Gall 21. Of St Gall. xii.

iv. Written in Italy. (I.)

a. Rome. Vatican. Vat. lat. 4226 (incomplete). late x.*
1. Rome. Vatican. Vat. lat. 5729. From Farfa. c. 1100.
2. Florence. M.L. Plut. xvii, 9. Tuscan. xi.

* The Rev. H. M. Bannister (in a note to me of Nov. 25, 1913) speaks of the Vat. lat. 4226 as late xi, and as written somewhere near Rome, perhaps at Farfa.

The early Italian Psalters now existing are mostly Roman or Ambrosian.

The MSS entered above have been personally inspected except as follows. The Utrecht 484 is indexed from the photo-facsimile of Spencer Sawyer Bird and Co., published at London 1874; the Vienna 1861 from the notices in *Monumenta Palaeographica Vindobonensia*, pt i, 1910; the Berlin 58 from Dr Rose's Catalogue of the Latin MSS ii, pt i, p. 22; the Cividale 6 from *Der Psalter des Trierschen Erzbischofs Egbert in Cividale*, 1901, p. 5 (edited by H. V. Sauerland and A. Haseloff); and the Paris 1670 from the description by L. Delisle in *Notices et Extraits des Manuscrits*, vol. xxxiv, pt i, 1891, p. 259, etc.

i. *First Series.*

1. Confitebor tibi, Domine. Is. xii.
2. Ego dixi in dimidio. Is. xxxviii, 10–21.
3. Exultavit cor meum in Domino. 1 Sam. ii, 1–11.
4. Cantemus Domino...fortitudo mea. Ex. xv, 1–20.
5. Domine audivi...in medio annorum. Hab. iii.
6. Audite caeli quae loquor...concrescat. Deut. xxxii, 1–44.
7. Benedicite omnia opera. Dan. iii, 57–89.
8. Benedictus Dominus Deus Israel. S. Luke i, 68–80.
9. Magnificat anima mea. S. Luke i, 46–56.
10. Nunc dimittis. S. Luke ii, 29–33.

The above are in all the MSS except as follows: **F.** S has lost some leaves with e.g. nos. 4, 5, and the beginning of no. 6; **F.** r has lost the end of 6, and omits, or has lost, 9 and 10; **G.** 6 omits, or has lost, nos. 7, 10; **I.** a has lost everything after 5; **G.** 1 has no. 7 in a later hand.

The Amiens 18 (**F.** A) has the Gallican version of no. 4 at 126, and the Roman version at 132; also the Gallican of no. 5 at 127 *b* and the Roman at 133.

The titles do not call for remark except in a St Gall MS noted below, and in the following cases. In **G.** M (also in **G.** B, R, Y, and **I.** 1) no. 8 is headed "Prophetia Zachariae ad Matutinum"; no. 9 as "C. Mariae ad Vesperum," no. 10 as

"C. Symeonis ad Completam." In **F.** 4 (and **G.** 3) no. 3 is headed "C. Annae prophetissae," and in **I.** a it is headed "C. Annae uxoris Sophin."

The St Gall MS now at Zürich (**G.** Z) has long and very unusual titles, giving Evangelical interpretations, e.g. the *Confitebor* is headed "C. Isaiae prophete, in quo vox ecclesie ad personam Christi profertur, baptismum promittentis et exaltationem crucis pronuntiantis, fiduciamque sue familiaritatis qua Christo per fidem conjuncta est tripudiantis." The *Benedictus* is headed "Laus et prophetia Zachariae sacerdotis, ob incarnationem Christi regnumque ejus; et triumphum adversus hostes invisibiles, denuntians precursionem prolis, ostendens ad ultimam inluminationem fidei gentibus, sed splendorem Christi Tartaris sedibus detrusis promittens."

ii. *Second Series, as in the Utrecht Psalter.*

11. Te Deum laudamus.
12. Gloria in excelsis.
13. Pater noster qui es in caelis. S. Matt. vi, 9–14.
14. Credo in Deum Patrem. Apostles' Creed.
15. Quicumque vult salvus esse. Athanasian Creed.

None of these are in **G.** Z, and **G.** 1 has only no. 11 and that in a later hand.

The other MSS contain all five; except as follows:

No. 11 is not in **G.** 6. No. 12 is not in **F.** F, L, S: or in **G.** T, W, c; 2, 3, 4, 5, 6. No. 13 is not in **F.** A, S. No. 14 is not in **F.** A, S. No. 15 is in all, except that in **F.** S it is in a hand of c. 1100. Probably nos. 11–15 were all originally in **F.** S, but on leaves now missing.

The headings of nos. 13, 14, 15 are not of any interest. The usual heading of 13 is "Oratio Dominica"; of 14 is "Symbolum" or "Symbolum Apostolorum." The MSS are practically unanimous in ascribing no. 15 to S. Athanasius of Alexandria; no other name is given in any of them. No. 12 is given as "S. Hilarii ad missam" in **F.** r and in **I.** 1; the other titles are vague, such as "Ymnus angelicus" in **F.** a, or "Ymnus ad missam diebus dominicis" in **E.** a, or "Cantatio angelica et quidam apostolicorum virorum" in **G.** Y. In the case of the Te Deum

some MSS give no heading; others give quite vague headings, e.g. "Ymnus ad matutinum diebus dominicis" in **G.** X. The most popular heading is "Ymnus quem S. Ambrosius et S. Augustinus invicem ediderunt (condiderunt)," as in **E.** 7; **F.** F; **G.** M, T, W; 4, 5: and this is varied as "Ymnus Ambrosii" in **F.** 4 and **G.** B, or as "Hymnus sanctorum episcoporum Ambrosii et Augustini" in **F.** a, or as "Ambrosianum carmen" in **G.** 2. In **F.** 2 it is given as "C. Sancti Hilarii"; in **E.** 5, in **F.** 1 and in **I.** 2 as "Nicetii episcopi," and in **E.** 3 as "Viceti episcopi." None of the Gallican Psalters mention Sisebut or Abundius (see p. 53) as authors of the Te Deum.

iii. *Third Series.*

16. Credo in unum Deum. The Nicaeno-Constantinopolitan Creed. This is found in **E.** 2 and 4 in the original hand; in **F.** S, in a hand of c. 1100 (f. 161 beginning Deum de Deo); and in **I.** 2 in a hand of xiii.

17. Benedictus es Domine...Benedictum nomen. Dan. iii, 52. This is in **F.** A, S; 3.

18. Te decet laus, te decet hymnus. This is in **G.** S. It rather ranks as a hymn, and is a version of the Greek doxology Σοὶ πρέπει αἶνος (see Syriac Canticles, introductory notes, ii, p. 40). It is seldom found except in Benedictine books, added to, or connected with, the Te Deum.

It will thus be seen that the revision under Alcuin about 785 included all the usual Gallican Canticles (i.e. nos. 1–15) with the exception of no. 12, i.e. the Gloria in excelsis, which properly belongs to the Missal.

Nos. 1–11, 13–15 remained in use in the Roman Breviary till 1911. In the revised Psalterium then authorised for use they were all retained. The Canticles of the Lauds Office were however rearranged, and alternative offices were provided. To make up the set required for the Lauds offices the following were added, all in the first office for the day, except on Sunday:

1. Benedictus es...et benedictum (Sun. ii). Dan. iii, 52–58.

2. Benedictus es, Domine, Deus Israel (Mon.). 1 Chron. xxix, 10–14.

3. Magnus es, Domine, in aeternum (Tues.). Tobit, xiii, 1–11.

4. Hymnum cantemus Domino (Wed.). Judith xvi, 15–22.

5. Audite verbum Domini, gentes (Thur.). Jer. xxxi, 10–15.

6. Vere tu es Deus absconditus (Fri.). Is. xlv, 15–end.

7. Miserere nostri, Deus omnium (Sat.). Ecclus. xxxvi, 1–17.

7. The Irish Canticles.

The Gallican Psalter was adopted in Ireland at a very early period (see pp. 58, 59). By the 10th century it had become the custom to divide the Psalter into three books of fifties, and to put Canticles and rhymed collects at the beginning or end of these books. But this was not the custom in early times in Ireland, and the Irish scribes in the Irish monasteries on the Continent (such as Luxeuil and Laon in France, Reichenau in Germany, St Gall in Switzerland, and Bobbio in Italy) did not follow this custom. The so-called Psalter of S. Columba at Dublin, and the Psalter of S. Columbanus at Milan (of ix), are not ranged in fifties, and have neither Canticle nor collect; while the Psalter of Ricemarch (Trinity Coll. Dublin A. 4, 20 of the 12th century), though divided into fifties, has neither Canticle nor collect (see *The Antiphonary of Bangor*, *H.B.S.* 1895, vol. x, p. x). The fine 11th century Irish Psalter at Rouen (no. 24, from St Evroult) has the rhymed collect "Te Dominum de caelis laudamus, Tibi" at f. 308, in the original hand; but the Canticles are not in the original hand. In the Berlin MS noted below (probably written at Laon) the Canticles are given together at ff. 62–64. The MSS C, L, M, and R, are divided into fifties, and have Canticles after Ps. 50, 100 and 150; but L suffered greatly in the fire of 1731 which ruined so many of the Cottonian MSS. The fullest account of the Irish Psalters is by the Rev. H. M. Bannister in the *Journal of Theological Studies* for January 1911. The MSS here indexed are:

B. Berlin. K.B. Hamilton 553. Sometimes called the Psalter of S. Salaberga, Abbess of Laon, and dated c. 650. It was at Laon in 1120, and may quite well have been written there, probably about 800. Indexed from notes kindly supplied by Dr Jacobs of the Berlin Library.

C. Cambridge. St John's Coll. C. 9. The "Southampton" Psalter of c. 1000. From Dover Priory.

L. London. B.M. Vitellius F. xi. Of x cent.

M. London. B.M. Add. 36929. Of early xiii.

R. Rome. Vatican. Pal. lat. 65. Of c. 1200. From Coupar Angus, Scotland.

To these are added for comparison

S. Milan. Ambrosiana. C. 5 inf. The Antiphonary of Bangor, written at Bangor in Ireland c. 690, reproduced by the *H.B.S.* vols. iv, 1893, and x, 1895.

T. Dublin. Trinity Coll. E. 4. 2.

U. Dublin. Franciscan Convent.

T and U are the 11th century MSS of the Irish *Liber Hymnorum*; printed by the *H.B.S.* 1898, vols. xiii, xiv.

The Canticles are arranged as in C. They are mainly in the Vulgate text, except 5 *b*, 6 *b* and 7 *b*.

After Ps. 50 (*Miserere*).

1. Benedicite. Dan. iii, 57. In C, M, R, S, U.
2. Confitebor. Is. xii, 1. In B, C, L (imperfect), M, R.
3. Ego dixi. Is. xxxviii, 10. In B, C, L, M, R.

After Ps. 100 (*Misericordiam*).

4. Exultavit cor meum. 1 Sam. ii, 1. In B, C, L, M, R.
5. Cantemus Domino...fortitudo. Ex. xv. In M, R.

5*b*. Cantemus Domino...adjutor. In B, C, L, S, U.

6. Domine audivi...in medio annorum. Hab. iii, 1. In M, R.

6*b*. Domine audivi...in medio duorum animalium. In B, C, L.

After Ps. 150.

7. Audite caeli...concrescat. Deut. xxxii, 1. In C, M, R, S.

7*b*. Attende caelum...expectetur. In B.

In M, the *Pusillus eram* (Ps. 151) is given after Ps. 150, and before 7.

These are all the Canticles in the Psalters in the original hand. The MSS S, T, U have the following additional:

a. Benedictus. S. Luke i, 68. In S, T, U.

b. Laudate pueri...Te Deum laudamus. In S, T, U.

c. Credo in Deum Patrem. Apostles' Creed, varied. In S.

d. Pater noster. S. Matt. vi, 9. In S.

e. Gloria in excelsis Deo (varied). In S, T, U.

f. Magnificat. S. Luke i, 46. In T, U.

g. Quicumque vult. Athanasian Creed. In U.

The rhymed collects in the Psalters are

1. Deus altissime, Rex angelorum. In C (before 1), R (before 1).

2. Deus quem exercitus. In C, L (before 4), R (l. h. after 6).

3. Te Dominum de caelis laudamus Teque. In C (before 7).

4. Te Dominum de caelis laudamus, Tibi. In M (before 7), R (l. h. after 7).

5. Deus, qui exeunti ex Aegypto. In R (l. h. after 7).

These collects are printed in the *H.B.S.* vol. x, pp. 24, 26, 27, 67, 69.

8. The Mozarabic use in Spain.

The Canticles used in Spain before the Moorish invasion in 710 were probably those found in a MS of about 705, now in the Vatican library (Regin. lat. 11 ; described in section 5, p. 60, Early uses in France). In two years the Moors conquered almost the whole land ; only the mountains of the Asturias remained in Christian hands. Spain was practically Mohammedan till Alfonso VI reconquered Toledo in 1085 ; the reconquest was not completed till after Granada was taken in 1492, in the reign of Ferdinand and Isabella. The Christians who remained as Moorish subjects, and were allowed to hold their churches, were nicknamed Muzarabes (Mozarabes, Mostarabes or Mustarabes), i.e. dwellers among the Arabs. The history of the Mozarabic ritual is still obscure. Some parts may really have a claim to be considered the work of S. Isidore of Seville, and to date from about the Council of Toledo in 633. But it is much more likely that the very copious selection of Canticles in the 10th century Mozarabic Psalters was put together at a period long after the Moorish conquest, and that it was really made for monastic use. The selection of Canticles in the Mozarabic Breviary of 1502 differs widely from that of the 10th century Psalters.

The most complete MS available was one of the 10th century, now in the National Library at Madrid (10001 ; Hh 69), formerly

in the Chapter Library at Toledo (35, 1). The Psalter is on pp. 1–152, the Canticles on pp. 153–215. The Canticles were printed from this MS in F. A. Lorenzana's edition of the *Breviarium Gothicum* in 1775. The Rev. Herbert Brown, chaplain of the British Embassy at Madrid, kindly examined the MS, and verified the references. The Canticles are not arranged so as to be intelligibly classified, and the headings and references are often quite wrong. The only rubrical directions are ; before no. 19 is "Cantici de Quadragesima dicendi," before 26 "Cantici de Traditione Domini," before 34 "Cantici de Resurrectione Domini," before 40 "Cantici de Sanctis," before 43 "Cantici de uno Justo," before 47 "Cantici de Virginibus," before 55 "Cantici de Cotidiano." The complete set of Canticles (rubrics, antiphons and full text) are reprinted from Lorenzana in Migne's *P. L.* lxxxvi, 845–886. A facsimile with portions of the Canticles 37, 38, is in the *Exempla Scripturae Visigoticae*, 1883, plate 27 a, ed. by P. Ewald and G. Loewe.

It will be sufficient to print the catchwords from the Madrid 10001, with the correct Scripture references, as follows :

1. Dominus de Sina veniet. (Deut. xxxiii, 2, 3, 7, 22, 23, 17.)
2. Liga testimonium. (Is. viii, 16–ix, 8.)
3. Ecce Dominator Dominus. (Is. x, 33–xi, 11.)
4. Deus judicii Dominus. (Is. xxx, 18 to end.)
5. Confortate manus dissolutas. (Is. xxxv, 3 to end.)
6. Consolamini, consolamini. (Is. xl, 1–10.)
7. Ecce Dominus Deus. (Is. xl, 10–18.)
8. Cantate Domino. (Is. xlii, 10–17.)
9. Haec dicit Dominus Redemptor. (Is. xlix, 7–14.)
10. Attendite ad me. (Is. li, 4–12.)
11. Consurge, consurge. (Is. lii, 1–9.)
12. Haec dicit Dominus, custodite. (Is. lvi, 1–9.)
13. Juravit Dominus in. (Is. lxii, 8 to end.)
14. Magnificat anima mea. (S. Luke i, 46–56.)
15. Rorate caeli. (Is. xlv, 8 to end.)
16. Nunc dimittis. (S. Luke ii, 29–33.)
17. Surge illuminare. (Is. lx, 1 to end.)

18. Haec dicit Dominus, vox. (Jer. xxxi, 15–23.)

19. Clama ne cesses. (Is. lviii, 1–10.)

20. Recordare Domine. (Lam. v, 1 to end.)

21. Quaeso Domine. (Neh. i, 5 to end.)

22. Deus altissimus. (Prayer of Manasseh, 7–16.)

23. Magnus es Domine. (Tobit xiii, 1–11.)

24. Miserere nostri Deus. (Ecclus. xxxvi, 1–20.)

25. Benedictus es...quia justus. (Dan. iii, 26–46.)

26. Domine Domine Deus. (2 Macc. i, 24–30.)

27. Tu Domine demonstrasti. (Jer. xi, 18–21 and xii, 1–4; with Ps. cviii, 31 between 18 and 19.)

28. Tu scis Domine. (Jer. xv, 15 to end.)

29. Attende Domine. (Jer. xviii, 19 to end.)

30. Seduxisti me Domine. (Jer. xx, 7–13.)

31. Contritum est. (Jer. xxiii, 9–13.)

32. Nolite credere. (Micah vii, 5–11.)

33. Tollam vos de gentibus. (Ezek. xxxvi, 24–29.)

34. Juda te laudabunt. (Gen. xlix, 8–13, 24–27.)

35. Ante me. (Is. xliii, 10–22.)

36. Quis est iste. (Is. lxiii, 1–7.)

37. Haec dicit Dominus exercituum. (Jer. xxxi, 23–29.)

38. Venite revertamur. (Hosea vi, 1–7.)

39. Expecta me. (Zeph. iii, 8–14.)

40. Datio Dei. (Ecclus. xi, 17 and xxvi, 1–4.)

41. Qui sponte obtulistis. (Judges v, 2–6, 8–12, 13, 19, 20, 31.)

42. Vos sancti Domini. (Is. lxi, 6–10.)

43. Benedictus vir qui confidit. (Jer. xvii, 7–9, 14–19.)

44. Priusquam errarem. (Ecclus. li, 18 to end.)

45. Ecce servus meus. (Is. xlii, 1–5.)

46. Benedictus Dominus...quia. (S. Luke i, 68–80.)

47. Audite me. (Ecclus. xxxix, 17–22.)
48. Gaudens gaudebo. (Is. lxi, 10–lxii, 8.)
49. Lauda filia Syon. (Zeph. iii, 14 to end.)
50. Lauda et laetare. (Zech. ii, 10 to end.)
51. Domine Deus Srahel. (2 Chron. vi, 14–22, 40 to end.)
52. Luce clara fulgebis. (Tobit xiii, 13 to end.)
53. Adsumpta parabola. (Numbers xxiii, 7–11, 19.)
54. Apprehende vitam. (1 Tim. vi, 12 and iv, 12 to end.)
55. Cantemus Domino...adjutor. (Ex. xv, 1–20.)
56. Cantabo nunc dilecto. (Is. v, 1–8.)
57. Urbs fortitudinis. (Is. xxvi, 1–12.)
58. Domine dabis pacem. (Is. xxvi, 12–21.)
59. Audite qui longe. (Is. xxxiii, 13–23.)
60. Clamavi de tribulatione. (Jonah ii, 3–11.)
61. Domine qui habitas. (4 Esdras viii, 20–37.)
62. Attende caelum...expectetur. (Deut. xxxii, 1–13.)
63. Confirmatum est cor meum. (1 Sam. ii, 1–11.)
64. Benedictus Dominus...patris nostri. (1 Chron. xxix, 10–16, 18.)
65. Confitebor tibi. (Is. xii, 1 to end.)
66. Domine miserere nostri. (Is. xxxiii, 2–11.)
67. Domine Domine Rex. (Esther xiii, 9–12, 15–18.)
68. Deducant oculi. (Jer. xiv, 17 to end.)
69. Domine Deus ne disperdas. (Deut. ix, 26 to end.)
70. Domine Deus patrum. (2 Chron. xx, 6–10, 12.)
71. Domine Deus meus. (Is. xxv, 1–11.)
72. Domine exercituum. (Is. xxxvii, 16–21.)
73. Ego dixi in dimidio. (Is. xxxviii, 10–21.)
74. Juravit Dominus exercituum. (Jer. li, 14–20.)
75. Laetare juvenis. (Ecclesiastes xi, 9–xii, 8.)

76. Scio enim. (Job xix, 25–28.)

77. Gloria in excelsis.

A Mozarabic Psalter in the B.M. (Add. 30851 of xi. From Silos in Spain) evidently originally had the same selection of Canticles, one excepted. The surviving leaves have been printed by the *H.B.S.* (vol. xxx, 1905) carefully edited by J. P. Gilson. The one additional is

78. Beatus vir qui inventus. (Ecclus. xxxi, 8–12.)

This comes in before no. 46 above; the order in 30851 being 43, 45, 44, 78, 46.

Other Mozarabic MSS in the B.M. contain Canticles (e.g. Add. 30844 ff. 40, 102, 106, 118, 127, 149, 154, 173 etc.; and Add. 30846 ff. 57–62), but they are fragmentary, and have nothing like complete sets. Add. 30844, 30846 are both of x.

The B.M. Add. 30848 is a Breviary (from Silos) written in Spain c. 1100, but not Mozarabic. At ff. 75–81 it has the usual Roman selection of Lauds Canticles for the week, nos. 1, 2, 5, 6 practically in the Gallican text, Moses in Exodus practically in the Roman text, and Hannah beginning "Confirmatum est cor meum." (See p. 52, nos. 1–6.)

In the Mozarabic Breviary (*Breviarium secundum regulam beati Hysidori*), printed at Toledo in 1502, many of the Canticles are not made up of quite the same verses as the Psalter Canticles, and are not in the same texts. They are all printed in Migne's *P. L.* lxxxvi. Those which are quite different selections are noted here, with references to the folios of the 1502 edition, the columns of Migne, the Scripture passages, and the season when used.

1502.	Migne.		Subject or Season.
4 *b.*	60.	Job xxxvi, 26–33; xxxvii, 3–13.	Advent.
6 *b.*	64.	2 Sam. vii, 8–17.	Advent.
8.	67.	Zech. ix, 9–16.	Advent.
13.	81.	Hab. iii.	Advent.
28 *b.*	120.	Gen. xlix, 1–28.	Christmas.
55.	191.	Gen. xii, 1, 2, 3; xiii, 14, 15; xxii, 17, 18; xv, 7; xvii, 1, 2, 4, 6, 7, 8.	Epiphany.
56 *b.*	196.	Gen. xxvii, 27, 28, 29; xxviii, 3, 4.	Epiphany.
57 *b.*	200.	Gen. xxxii, 9–13.	Epiphany.
87 *b.*	279.	Lam. iii, 39–45.	Lent.

1502.	Migne.		Subject or Season.
115 *b*.	349.	Job iii, 3 to end.	Lent.
157.	450.	Jer. xvii, 14–19.	Lent.
161.	459.	Job vi, 3–14.	Lent.
171.	485.	Job xvi, 8–21.	Lent.
188.	528.	Job xix, 7–21, 23–28.	Lent.
251.	1319.	Ecclus. xxxv, 2–10.	Corpus Christi.
316.	988.	S. Matt. xxii, 23–33.	Office of the Dead.
324.	1014.	Ecclus. li.	Confessor Bishop.
426.	1282.	Esther xiv, 3 to end.	S. Eulalia.

These Canticles are practically in the Gallican or Vulgate text, except Habakkuk iii.

9. Canticles in Various-Version Psalters.

The MSS of this class indexed are:

1. *Greek-Latin Psalters.*

B. Berlin. K.B. Hamilton 552. c. 870.

C. Cues 10. c. 900.

P. Paris. Arsenal 8407. Of ix.

V. Verona. Chapter I. Of vi.

4. Grottaferrata 30. c. 1280.

11. Rome. Vatican. Vat. lat. 81. Of xii.

2. *Latin-Greek Psalters.*

A. Bamberg. K.B. 44. Of 909.

G. St Gall 17. Of c. 900.

1. Cambridge. Corpus Christi Coll. 468. Of c. 1250.

4 *bis*. Holkham Hall, 22. Of c. 1200.

6. London. B.M. Add. 11752. Of c. 1300.

7. Milan. Ambrosiana. C. 13 inf. Of c. 1400.

8. Paris. B.N. Lat. 15198. Of xii.

10. Paris. B.N. Nouv. acq. lat. 2195. Of 1105.

13. Venice. Marciana 54. Of xiv.

The above are more fully described under Graeco-Latin Canticles (Pt I, section 2, pp. 19, 22).

3. *Latin Psalters.*

K. Karlsruhe. Hof- und Landesbibliothek. Aug. xxxviii of ix. From Reichenau. Described from Dr A. Holder's *Die Reichenauer Handschriften* 1906. Ps. has three columns, Gallican, Roman and Hebraic; so in Canticles, but Hebraic column is blank.

O. Oxford. Bod. Laud lat. 35. Late x. From S. Kilian's, Würzburg. Has Gallican, Roman and Hebraic in parallel columns. Breaks off in Canticle 2.

R. Rome. Vatican. Regin. lat. 11 of c. 705. From Arles? Described in section 5 above, pp. 60, 61.

S. St Petersburg. Imperial Public Library. Folio v. I. 5 of viii. From Corbie. Psalter in Hebraic, Gallican and Roman. Only three Canticles. See under section 5 above, p. 59.

2. Cambridge. St John's Coll. B. 18 of early xii. From Rheims?. Ps. in Roman, Hebraic and Gallican; Canticles in Roman and Gallican.

3. Cambridge. Trinity Coll. 987 (R. 17. 1) of c. 1150. From Christ Church, Canterbury. Up to 268 there are three columns in the Canticles; Gallican, Roman (with Anglo-Saxon interlinear version) and French. The other Canticles (7 etc.) have Gallican text with interlinear versions in Anglo-Saxon and French. The A.S. versions ed. by F. Harsley for the Early English Text Society 1889 as *Eadwine's Canterbury Psalter*; the French by François Michel as *Le Livre des Psaumes, ancienne Traduction Française*, 1876. See also K. Wildhagen's *Der Psalter des Eadwine von Canterbury*, Halle, 1905.

5. London. B.M. Nero C. iv, of c. 1160. From St Swithin's, Winchester. Gallican and French in parallel columns. See no. 9.

9. Paris. B.N. Nouv. acq. lat. 1670. Of late xii. From Peterborough. Gallican and French in parallel columns. Described by L. Delisle in *Notices et Extraits des Manuscrits* xxxiv, pt i, p. 259 (1891). Similar MSS are no. 5 above; also the Arundel 230 in the B.M., the Douce 320 in the Bodleian (ed. by François Michel as *Libri Psalmorum versio antiqua Gallica* 1860); the Lat. 768 in the B.N. Paris, etc.

12. St Gall 21. Of xii. Written at St Gall. At p. 8 is "Incipit translatio barbarica psalterii Notkeri tertii," i.e. Notker Labeo (Teutonicus) who d. 1022. The Latin is Gallican. The German is in *Notker's Psalmen nach der Wiener Handschrift*, Strassburg, 1876, ed. by R. Heinzel and W. Scherer, from the Vienna MS 2681 of xi. The text of St Gall 21 was printed in H. Hattemer's *Denkmale des Mittelalters*, St Gall, 1844–46, vol. ii—the Pater noster, e.g., begins "Fater unser du im himele bist"; also in J. Schilter's *Thesaurus antiquitatum Teutonicarum*, vol. i, 1727. See also K. Goedeke's *Grundrisz*, vol. i, 1884, p. 27.

The Greek-Latin and the Latin-Greek Psalters have been indexed under Graeco-Latin Canticles; the Regin. lat. 11 and the St Petersburg under section 5, pp. 59–61. The separate Canticles are also noted under Latin Canticles, Roman and Latin Canticles, Gallican. There is no genuine Hebraic version of the Canticles because the Gallican represents the final revision of the Latin Bible, except in the Psalms; some MSS leave the Hebraic columns empty, some fill them with Gallican versions, others with the earlier versions from the Greek.

Ten Canticles are found in all the complete Psalters, Roman and Gallican, viz.:

1. Isaiah. (xii.)
2. Hezekiah. (Is. xxxviii, 10.)
3. Hannah. (1 Sam. ii.)
4. Moses in Exodus. (xv.)
5. Habakkuk. (iii.)
6. Moses in Deuteronomy. (xxxii.)
7. Benedicite. (Dan. iii, 57.)
8. Benedictus. (S. Luke i, 68.)
9. Magnificat. (S. Luke i, 46.)
10. Nunc dimittis. (S. Luke ii, 29.)

It is not necessary to index these once more, except when the versions are neither Gallican nor Roman, viz.

3. Confirmatum est cor meum. (1 Sam. ii, 1.)
A (as Hebraic), B, P, R (as Gallican), V, 1, 8 (as Roman), 10 (as Grecum).

2. Ego dixi in excessum dierum. (Is. xxxviii, 10.)
A (as Hebraic), 1, 8 (as Roman), 10 (as Grecum).

2. Ego dixi in altitudine dierum. (Is. xxxviii, 10.)
R (as Gallican).

Confirmatum is also in the Milan set (section 2, p. 54) and in the Mozarabic Psalter set (p. 73, no. 63). *Ego dixi in altitudine* is in the North African set (section 4, p. 57).

Other Canticles.

11. A nocte spiritus meus vigilat. (Is. xxvi, 9.)
R (as Gallican).

11*b*. De nocte vigilat spiritus meus. (Is. xxvi, 9.)
B, P, 11.

11*c*. De mane vigilabo ad te. (Is. xxvi, 9.)
R (as Roman), 4.

12. Exclamavi in pressura mea. (Jonah ii, 3.)
P.

12*b*. Clamavi in (de) tribulatione mea. (Jonah ii, 3.)
B, V, 4, 6, 11.

13. Benedictus es...quoniam. (Dan. iii, 26.)
B, P, R (as Gallican), 4, 6.

14. Benedictus es...et benedictum. (Dan. iii, 52.)
B, P, R, V, 6.

15. Cantabo itaque dilectissimo. (Is. v, 1.)
V.

15*b*. Vinea facta est dilecto. (Is. v, 1.)
P, S.

16. Domine omnipotens, Deus patrum. (Prayer of Manasseh.)
B.

17. Pater noster. (S. Matt. vi, 9.)
A, C, G, P, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 12.

18. Gloria in excelsis.
A, B, 2, 3, 4, 4 *bis*, 5, 7, 9.

19. Credo in unum Deum (Nicaeno-Constantinopolitan Creed.)
A, B, C, P, 2, 4, 4 *bis*, 7.

20. Te Deum laudamus.
A, G, R (in the Hymnary), 2, 3, 4, 5, 6, 7, 9, 10.

21. Quicumque vult salvus esse. (Athanasian Creed.)
A, 2, 3, 4, 5, 6, 7, 9, 10, 11, 12.

22. Credo in Deum Patrem. (Apostles' Creed.)
A, G, 1, 2, 3, 5, 6, 7, 8, 9, 10, 12.

23. Te decet laus.
A (added to the Te Deum). See Syriac Canticles, introductory notes ii, p. 40 (from Σοὶ *πρέπει αἶνος*).

Additional in R only.

24. Surge illuminare. (Is. lx, 1.)

25. Gaudens gaudebo. (Is. lxi, 10.)

26. Inguipite [Incipite] Domino in timpanis. (Judith xvi, 2.)

27. Memento Domine quid factum sit nobis. (Lam. v.)

28. Domine, qui habitas in aeternum. (4 Esdras viii, 20.)

R gives no. 24 as Roman; and the rest as Gallican, which is hardly correct. (See the notice at p. 61.)

At Corpus Christi Coll. Oxford there are two three-version Psalters (no. x, of 14th century, has the Gallican, Hebraic, and the Hebrew text in Hebrew; no. xii, of early 15th century, has the Gallican, Roman and Hebraic); in neither are there Canticles. Several Psalters before 1200 have interlinear versions in English to some or all of the Canticles, e.g. at the B.M. the Vespasian A. 1 (see *The Oldest English Texts*, ed. by Henry Sweet for the Early English Text Society, 1885, p. 402, etc.), the Add. 37517, the Arundel 60 (ed. by Guido Oess in *Anglistische Forschungen*, pt 30, Heidelberg, 1910), the Royal 2 B. v (ed. by Fritz Roeder in L. Morsbach's *Studien zur englischen Philologie*, pt xviii, 1904), Stowe 2; at Lambeth, no. 427 (ed. by U. Lindelöf in the *Acta Societatis Scientiarum Fennicae*, vol. xxxv, no. 1, 1909); at Cambridge, U.L. Ff. i. 23; at Trinity Coll. Cambridge, no. 987 (see 3 in this section); at Salisbury, Chapter 150 (of c. 969; gloss in hand of xi) and others. There are very interesting notices on early English glosses (and on the influence of Theodore of Mopsuestia on the "headings" or "arguments" of the Irish and Anglo-Saxon Psalters) by R. L. Ramsay and J. W. Bright in the *Zeitschrift für celtische Philologie*, vol. viii, pt iii, Halle, 1912, p. 421, and in the *Journal of Theological Studies*, July, 1912, p. 520. The Paris B.N. Lat. 8824, of the 11th century, has an English version (printed by B. Thorpe in his *Liber Psalmorum*, 1835) for the Psalter, but none for the Canticles.

For early French versions see nos. 5, 9 at p. 76; and for an early German version see no. 12 at p. 76.

10. The Tironian Canticles.

The Tironian Psalters are written in a system of shorthand which derives its name from Tiro, Cicero's freedman. Down to the 9th century the system was considerably used. The Tironian Canticles were apparently written for practice, hardly for liturgical use. Those that survive seem to have been written in France, or at any rate West of the Rhine, between 950 and 1050. The dates given below are those of the catalogues, probably some are too early.

Three recent works have made the study of these documents much easier. Émile Chatelain's *Introduction à la Lecture des Notes tironiennes*, 1900, includes facsimiles from most of the MSS now surviving. Wilhelm Schmitz's *Commentarium notarum Tironiarum*, 1893, gives tables of the signs, and an alphabetical index. Oskar Lehmann's *Das tironische Psalterium der Wolfenbüttler Bibliothek*, 1885, prints the complete shorthand, and the complete extended, text of Psalter and Canticles. The MSS indexed here are:

B. Paris. B.N. Nouv. acq. lat. 442. Of ix. From Besançon? In 1887 it was in Lord Ashburnham's library (Libri 94).

L. London. B.M. Add. 9046. Of x. From Rheims?

M. Paris. B.N. Lat. 13160. Of ix. From S. Germain-des-Prés, previously at S. Faron, Meaux.

O. Bern. S.B. 668. Of ix. From Orleans? Not remarked on my visit to Bern. Indexed from notes kindly given by Professor von Mülinen.

R. Paris. B.N. Lat. 1327. Not remarked on my visits to Paris. Indexed from notes kindly given by Professor Lebègue of Paris. Fragmentary, and in parts practically illegible. Of xi. From Rheims?. Canticles at 46 *b* and 66 *b*; then a Tironian Hymnary.

W. Wolfenbüttel 3025 (Inter Augusteos 13). Of xi. From Strassburg Cathedral. Indexed from the printed edition mentioned above.

The Canticles are the Gallican Canticles as follows:

1. Confitebor tibi. (Is. xii.) In B, L, M, O, W.
2. Ego dixi. (Is. xxxviii, 10.) In B, L, M, O, W.
3. Exultavit cor meum. (1 Sam. ii, 1.) In B, L, M, O, W.
4. Cantemus Domino. (Ex. xv, 1.) In B, L, M, O, W.
5. Domine audivi. (Hab. iii.) In B, L, M, O, W.
6. Audite caeli. (Deut. xxxii, 1.) In B, L, M, O, W.
7. Benedicite. (Dan. iii, 57.) In B, L, M, O.
8. Benedictus. (S. Luke i, 68.) In B, L, M.
9. Magnificat. (S. Luke i, 46.) In B, L, M.
10. Nunc dimittis. (S. Luke ii, 29.) In B, L, M, W.
11. Te Deum. In B, L, M, W (imperfect).

12. Gloria in excelsis. In B, L.

13. Pater noster. (S. Matt. vi, 9.) In B, R, W.

14. Credo in Deum Patrem. (Apostles'.) In B, R, W.

15. Quicumque vult. In B, L, M, W.

16. Credo in unum Deum. (Nicene.) In R.

As a rule the headings are given in full, and the Canticles themselves in shorthand. The only heading of particular interest is that of no. 12 in L, where it is "Canticum Ambrosii Episcopi" (The Irish *Liber Hymnorum* says "Ambrosius autem fecit hunc hymnum a secundo versu usque ad finem hymni"; see *H.B.S.* xiii, 49).

ii. Monastic Canticles.

It is easy to trace the origin of the use of the Monastic Canticles. S. Benedict wrote his *Regula* about 530. In it (chapter xi) he gives directions for Nocturns on Sundays and festivals, and says that, after the Old Testament lessons, three canticles from the prophets were to be sung with Alleluia, the selection to be made by the Abbot (tria cantica de prophetarum, quas instituerit abbas, quae cantica cum Alleluia psallantur). Later on the same system was adopted by other Orders. The MSS cited below are mostly Benedictine, but of those written in England no. 2 is Cistercian, and no. 8 is Cluniac; of those written in France *b*, and *c*, are Cistercian; of those written in Germany *a*, and no. 2, are Cistercian; of those written in Italy K is Cluniac, nos. 1 and 2 are Carthusian, and no. 3 is Cistercian. The liberty of choice resulted in many varieties of selection. Up to the 17th century the Canticles are found in varying texts; it was not till the revision under Paul V (1612) that the Vulgate text was at all uniformly used. One of the Christmas Canticles notably persists in a text entirely different from the Vulgate; as will be observed only one of all the MSS described has the Vulgate text, and that is the one from Spain. In the Bosworth Psalter (see England, B) of the 10th century it is given as follows (Is. lxvi, 10 etc.):

Laetare Hierusalem, et diem festum agite omnes qui diligitis eam. Gaudete gaudio omnes qui lugebatis super eam, ut potemini a lacte et satiemini ab uberibus consolationis ejus. Et cum

avulsi fueritis a lacte, epulemini ab introitu gloriae ejus. Quia haec dicit Dominus ecce ego declino in vos ut flumen pacis, et ut torrens inundans gloriam gentium. Pueri eorum in humeris portabuntur, et super genua consolabuntur. Quemadmodum mater consolatur filios suos ita et ego consolabor vos, et in Hierusalem consolabimini. Et videbitis et gaudebitis et laetabitur cor vestrum, et ossa vestra ut herba germinabunt, comminabitur contumaces. Ecce Dominus ut ignis veniet, et ut tempestas cursus ejus, reddere in iram vindictam, et vastationem in flamma ignis. In ignem enim Domini judicabitur omnis terra, et in gladio ejus omnis caro.

With slight variations this text is in all the earlier MSS outside of Spain. The variations for example in **E.** C are declino in *eos*; ut herba *exorientur* (**F.** E reads *esurientur*); *et* comminabitur *contunacibus*; *currus* ejus; reddere in ira vindictam, et vastationem *flammam* ignis; in *igne* enim. In the MS **F.** C there is a further variation; in *igne* enim *zeli* Domini *devorabitur.*

In the following lists the MSS indexed are arranged according to the countries where they were written. Those written before 1100 are indicated by capitals, those between 1100 and 1300 by ordinary letters, those after 1300 by numbers. The * after a reference means that the set of three canticles is not complete, sometimes because the scribe omitted one, generally because a leaf is lost. A word in square brackets thus [gentium] means that some MSS insert this word; a word in round brackets thus (sedebat) means that some MSS give this in preference, e.g. *sedebat* instead of *ambulabat.* The letters MC followed by a number mean that the Monastic Canticles are massed in a section of the MS which begins on the leaf so numbered. The numbers added in the lists in round brackets in describing Bodleian MSS are the running numbers in Mr Madan's *Summary Catalogue.* The folio numbers given were the last numeration before the MS was examined; some MSS have two or more sets of folio numbers.

Written in England. (E.)

A. London. B.M. Jul. A. vi. Hymnary etc. of c. 980. From Durham. MC. 72 *b.*

B. London. B.M. Add. 37517. Ps., Hymnary etc. of end of 10th cent., in a Kentish hand. MC. 129. The Bosworth Psalter.

C. London. B.M. Vesp. D. xii. Hymnary etc. of c. 1000. From Exeter?. MC. 125.

D. Cambridge. Corpus Christi Coll. 391. Hymnary etc. of c. 1064. From Worcester. MC. 279.

E. Durham. Chapter B. iii. 32. Hymnary etc. of late 11th cent. From Winchester?. MC. 46, kindly indexed by Canon J. T. Fowler.

a. London. B.M. Arundel 155. Ps. c. 1020, Hymnary (and MC. 162 *b*) of 12th cent. From Christ Church, Canterbury.

b. London. B.M. Royal 2 A. 10. Breviary of c. 1170. From S. Alban's Abbey. MC. 79 *b*–83; Sunday Canticles f. 128.

c. London. Lambeth Palace 563. Ps., Hymnary etc. of end of 13th cent. Written in Eastern England. MC. 157.

d. Cambridge. Jesus Coll. 23. Ps., Hymnary etc. of early 12th cent. From Durham. MC. 91.

e. Oxford. Bod. Ashmole 1525. Ps. c. 1200; Hymnary (and MC. 140 *b*) not before 1275. From Christ Church, Canterbury.

f. Oxford. Bod. Barlow 41. Breviary of 13th cent. From Evesham. MC. 257.

g. Worcester. Chapter 160. Ps., Hymnary etc. Written in 13th cent. at Worcester. MC. 164 *b*—169 (in the Hymnary).

h. Cambridge. St John's Coll. Tt. i. 22. Hymnary etc. of c. 1299. From S. Augustine's, Canterbury. MC. 9.

1. London. B.M. Harley 4664. Breviary, of c. 1300. From Coldingham, afterwards at Durham. MC. 177.

2. London. B.M. Burney 335. Cistercian Breviary of c. 1360. From North of England. MC. 330 *b*.

3. London. Lambeth Palace 558. Ps., Hymnary etc. of 14th cent. From Christ Church, Canterbury. MC. 175.

4. Bury St Edmund's Grammar School. Ps., Hymnary etc. of c. 1405. From Bury Abbey. MC. 233 (first two leaves of MC. are missing).

5. Cambridge. U.L. Dd. i. 20. Ps., Hymnary etc. of c. 1420. From Wimborne?. MC. 84.

6. Cambridge. Magdalene Coll. 10. Antiphoner etc. of early 14th cent. From Peterborough Abbey. MC. 360.

7. Cambridge. Trinity Coll. 1226 (O. 3. 54). Hymnary etc. of early 15th cent. From Barking Abbey. MC. 52.

8. Oxford. Bod. Ashmole 1523. Cluniac Ps., Hymnary etc. of early 14th cent. From Bromholm Abbey. MC. 199 *b*.

9. Oxford. Bod. Lat. lit. g. 1 (31379). Ps., Hymnary etc. of early 15th cent. From St Bees?. MC. 174.

Written in France. (F.)

A. Oxford. Bod. D'Orville 45 (16923). Ps., Hymnary etc. Written at Moissac c. 1025. MC. 188 *b*.

B. Paris. B.N. Lat. 103. Ps., Hymnary etc. of c. 1000. From St Denis?. MC. 162.

C. Paris. B.N. Lat. 11550. Ps., Hymnary etc. of 11th cent. From S. Germain-des-Prés. MC. 287 *b*.

D. Paris. B.N. Lat. 13388. Hymnary etc. of 9th cent. From S. Germain-des-Prés. MC. 58.

E. Paris. B.N. Lat. 14088. Collectarium of 9th cent. From S. Germain-des-Prés. MC. 26 (fragment).

F. Paris. B.N. Lat. 14986. Collectarium of 10th cent. From the abbey of S. Victor, Paris. MC. 148.

G. Paris. Sainte-Geneviève 1186. Collectarium of 11th cent. From St Denis?. MC. 222 (fragment).

H. Amiens 131. Hymnary etc. of 11th cent. From Corbie. MC. 75 *b*.

I. Boulogne 20. Ps., Hymnary etc. of c. 1000. From S. Bertin's abbey at St Omer. MC. 218 *b*.

K. Rouen 231 (A. 44). Ps., Hymnary etc. of c. 1075. From Jumièges. MC. 198.

a. London. B.M. Add. 16975. Ps., Hymnary etc. of early 14th cent. From Lyre near Evreux. MC. 206.

b. Cambridge. U.L. Add. 3322. Cistercian Breviary of c. 1250. MC. 317.

c. Oxford. Bod. Lat. lit. f. 1 (29740). Cistercian Breviary of c. 1230. MC. 261 *b*, 262, 277, 278.

d. Evreux 70. Ps., Hymnary etc. of c. 1100. From Lyre. MC. 121, 122, 145–178 (in Hymnary).

e. Rouen 57. Ps., Hymnary etc. of c. 1100. From Jumièges. MC. 229. The same canticles are in Rouen 226 of 12th cent. from Jumièges.

Written in Germany. (G.)

A. Manchester. John Rylands Library. Crawford lat. 133. Ps., Hymnary etc. of late 9th cent. From S. Maximin, Trier. MC. 104 *b*.

B. Berlin. K.B. Theol. Oct. 1. Hymnary etc. of 11th cent. From St Gall. MC. 88. (From notes kindly revised by Librarian.)

C. St Gall 387. Breviary written at St Gall in 11th cent. Summer part. MC. interspersed.

D. St Gall 413. Breviary written at St Gall in 11th cent. Winter part. MC. interspersed.

E. Trier 1245. Hymnary etc. of 10th cent. From S. Martin, Trier. MC. 169. (From collations by Rev. A. S. Walpole.)

F. Zürich. Kantonal. Rheinau 83. Hymnary etc. of c. 1000. From Kempten in Bavaria. MC. 97.

G. Zürich. Kantonal. Rheinau 97. Hymnary etc. of 11th cent. From St Gall. MC. 218.

H. Zürich. S.B. C. 12. Ps. etc. of 9th cent. From St Gall. MC. 162 (fragment).

a. London. B.M. Add. 34750. Cistercian Hymnary with melodies etc. Written in Western Germany in the 13th cent. MC. 80 *b*. The hymns and melodies were edited from precisely similar MSS once at the abbey of Pairis in Alsace and now at Kolmar (442 of c. 1170 with MC. 84; and 441 of c. 1250), by Dr Carl Weinmann as *Hymnarium Parisiense* 1905 (same as 34750 up to no. 52 *a*); MC. indexed at p. 18.

b. Oxford. Bod. Lit. misc. 297 (19395). Breviary of c. 1150. From Würzburg?. MC. 315.

c. Einsiedeln 83. Breviary written at Einsiedeln in 12th cent. MC. 373.

d. Engelberg 42. Breviary written at Engelberg in 12th cent. MC. 310.

e. Zürich. Kantonal. Rheinau 129. Hymnary etc. of c. 1100. From Rheinau. MC. 113.

1. London. B.M. Arundel 340. Hymnary etc. of 14th cent. From Salzburg?. MC. 43.

2. Oxford. Bod. Lit. misc. 3 (19221). Cistercian Breviary of 1373. MC. 28.

Written in Italy. (I.)

A. Paris. B.N. Lat. 1092. Hymnary etc. of c. 1050. From Narni?. MC. 152 *b*.

B. Paris. Mazarine 364. Breviary written at Monte Cassino c. 1099. MC. 178 *b*.

C. Zürich. Kantonal. Rheinau 82. Hymnary etc. of 11th cent. From Farfa in Umbria. MC. 113.

D. Rome. Vatican. Vat. lat. 7172. Hymnary etc. of c. 1050. From Narni?. MC. 144 *b*.

E. Rome. Vatican. Ottoboni 145. Hymnary etc. of c. 1075. From Benevento. MC. 80.

F. Rome. Vatican. Urbin. 585. Hymnary etc. of c. 1100. From Monte Cassino. MC. 137.

G. Rome. Casanatense 1907 (B. ii. 1). Missal and Breviary of c. 1000. From Monte Amiata in Tuscany?. MC. 17, 21, 25, 38.

H. Rome. Vallicelliana. B. 79. Breviary of end of 11th cent. From Ravenna. MC. interspersed.

I. Rome. Vittorio Emanuele 175 (Farfa 4). Ps., Hymnary etc. of c. 1000. From Farfa. MC. 132.

K. Florence. M.L. Conv. sop. 524. Cluniac Breviary of c. 1070. From Strumi near Poppi in Casentino (Upper Arno). MC. interspersed.

L. Monte Cassino 420. Breviary written at Monte Cassino c. 1050. MC. interspersed.

M. Monte Cassino 506. Hymnary etc. written c. 1050 at Monte Cassino. MC. 105.

N. Naples. Naz. vi. E. 43. Hymnary etc. of c. 1097. From Benevento. MC. 222 *b*.

O. Naples. Naz. vi. G. 31. Hymnary etc. of 11th cent. From Benevento. MC. 2.

P. Turin. Naz. F. ii. 10. Breviary of end of 11th cent. From Bobbio. MC. 300, 301, 305, 317.

R. Turin. Naz. G. v. 38. Rule of S. Benedict, Hymnary etc. of end of 11th cent. From Bobbio. MC. 47–55, 71.

S. Turin. Naz. G. vii. 18. Rule of S. Benedict, Hymnary etc. of end of 10th cent. From Bobbio. MC. 91 *b*.

a. Rome. Vatican. Vat. lat. 4928. Ps., Hymnary etc. of c. 1100. From Benevento. MC. 255.

b. Naples. Naz. vi. F. 2. Ps., Hymnary etc. of c. 1100. From Monte Cassino?. MC. 184.

1. Oxford. Bod. Canon. lit. 162 (19292). Carthusian Ps. etc. of 15th cent. MC. 91.

2. Oxford. Bod. Canon. lit. 377 (19460). Carthusian Ps., Hymnary etc. of 14th cent. From Mantua?. MC. 165.

3. Ravenna. Classense 11. Cistercian Breviary of 1345. MC. 81 *b*.

Written in Spain. (S.)

a. London. B.M. Add. 30848. Breviary of c. 1100. From Silos. MC. interspersed.

Other MSS, with more or less complete sets of Canticles, have been examined; those given above seemed sufficiently representative.

I. Canticles for Sundays and Festivals.

Sundays.

Domine miserere nostri. Is. xxxiii, 2–11.

Audite qui longe estis. Is. xxxiii, 13–18.

Miserere, Domine, plebi tuae. Ecclus. xxxvi, 14–20.

In **E.** A, B, C, D, E; a, b, c, d, e, f, g, h; 1, 2, 3, 5, 6, 7, 8, 9. **F.** A, B, C, D, F, H, I, K; a, b, c, d. **G.** A, B, C, D, E, F, G; a, b, c, d, e*; 1, 2. **I.** A, B, C, D, F, G, I, K, L, M, N, O, R, S; a, b; 2, 3 (Domine *tunc* miserere). **S.** a.

Sundays, second set.

Populus enim Sion habitabit. Is. xxx, 19–27.

Benedictus es Domine Deus...quia. Dan. iii, 26–46.

Clamavi de tribulatione mea. Jonah ii, 3–11.

F. D. **G.** A. **I.** R, S*.

Advent.

Confortate manus dissolutas. Is. xxxv, 3.

Consolamini, consolamini. Is. xl, 1–6.

Juravit Dominus in dextera sua. Is. lxii, 8.

E. A, B, C, D, E; a, e, f, g, h; 3, 4*, 6, 7. **F.** B, C, F, G*, H, I, K. **G.** A, E, F; c. **S.** a.

Advent, second set.

Ecce Dominus [Deus] in fortitudine veniet. Is. xl, 10–18.

Cantate Domino canticum novum. Is. xlii, 10–17.

Haec dicit Dominus Redemptor Israel. Is. xlix, 7–14.

E. b, d; 1, 5, 8, 9. **F.** A, C, K; a, d, e. **G.** D, G; b, d, e; 1. **I.** A, B, C, D, F, H, I, K, L, M, N, O, R, S*; a, b; 1, 2.

Christmas.

Populus [gentium] qui ambulabat (sedebat). Is. ix, 2–8.

Laetare Hierusalem, et diem festum. Is. lxvi, 10–16.

Urbs fortitudinis nostrae Sion. Is. xxvi, 1–13.

E. A, B, C, D, E; a, b, c, d, e, f, g, h; 1, 2, 3, 4, 5, 6, 7, 8, 9. **F.** A, B, C, E*, F, G, H, I, K*; a, b, c, d, e. **G.** A, B, D, E, F, G, H; a, b, c, d, e; 1, 2. **I.** A, C, D*, E*, G, H, I, K, L, R, S*; 1, 2, 3.

Christmas, second set.

Populus gentium qui ambulabat. Is. ix, 2–6.

Parvulus enim natus est nobis. Is. ix, 6–18.

Laetare Hierusalem, et diem festum. Is. lxvi, 10–16.

I. B, F, N, O; a, b.

Christmas, third set.

Gentium populus qui ambulabat. Is. ix, 2–18.

Laetamini cum Hierusalem, et exultate. Is. lxvi, 10–16.

Urbs fortitudinis nostrae Sion. Is. xxvi, 1–13.

S. a.

Lent (*Quadragesima*).

Deducant oculi mei lacrimas. Jer. xiv, 17–22.

Recordare Domine quid acciderit nobis. Lam. v, 1–22.

Tollam [quippe] vos de gentibus. Ezek. xxxvi, 24–29.

E. A, B, C, D, E; a, b, c, d, e, f, g, h; 1, 3, 4, 5, 6, 7, 8*, 9. **F.** A, B, C, F, G*, H, I, K*; a, d, e. **G.** A, D, E, F, G; b, c, d; 1. **I.** A, B, C, D, E, F, H, I, K, L, N, O; a, b; 1, 2. **S.** a.

Easter (*De Resurrectione Domini*).

Quis est iste qui venit de Edom. Is. lxiii, 1–6.

Venite [et] revertamur ad Dominum. Hosea vi, 1–7.

Expecta me, dicit Dominus. Zeph. iii, 8–14.

E. A, B, C, D, E; a, b, c, d, e, g*, h; 1, 2, 3, 4, 5 (Dicit Dominus, expecta), 6, 7, 8*, 9. **F.** A, B, C, F, H, I, K; a, b, d, e. **G.** A, E, F; a, b, c, d; 1, 2. **I.** A, B, C, D, F, H, I, K, L, N, O; a, b; 1, 2, 3. **S.** a.

Easter, second set.

Haec dicit Dominus exercituum. Jer. xxxi, 23–29.

Venite revertamur ad Dominum. Hosea vi, 1–7.

Expecta me, dicit Dominus. Zeph. iii, 8–14.

G. C, G. **I.** R, S.

Dedication of a Church.

Lauda et laetare filia Sion. Zech. ii, 10.

Domine Deus Israel, non est similis. 2 Chron. vi, 14.

Luce clara fulgebis. Tobit xiii, 13.

S. a.

None of the other MSS indexed give a set of canticles for the Dedication. One of the French MSS (K. f. 208) gives incipits (1. Domine miserere, 2. Urbs fortitudinis, 3. Miserere Domine) but nothing more. Three others (**E.** 8, **G.** a, **I.** 1) give incipits of Psalms (Laetatus sum; Nisi Dominus; Lauda Hierusalem). There is a full set in the *Breviarium...S. Benedicti in Tegernsee*, 1576, p. 157 with i. Laetare Hierusalem (Is. lxvi, 10–16), ii. Gaudens gaudebo (Is. lxi, 10), iii. Non vocaberis (Is. lxii, 4–8).

Crown of Thorns (de Spinea Corona).

Pedibus conculcabitur corona. Is. xxviii, 3–7.

In veste poderis. Wisdom xviii, 24.

Spoliavit me gloria mea. Job xix, 9–15.

E. 2. **I.** 3.

Also in *Breviarium ad usum ordinis Cisterciensis*, Paris 1506 f. lv.

Holy Cross.

In **G.** a there are the incipits of Hab. iii in three parts (Domine audivi 1–7; Pro iniquitate 7–13; Egressus es 13) for the Invention and Exaltation. It is printed in full, divided as above, in the *Psalterium Cisterciense*, Antwerp, 1686, p. 142. The incipits are in the *Breviarium...S. Benedicti in Tegernsee*, 1576 p. 158, dividing at v. 8, Numquid in fluminibus.

II. Canticles for Common of Saints.

(*a*) *Common of Apostles, etc.*

The Canticles for Apostles, Confessors, Martyrs, Many Saints and All Saints are apportioned rather at random in the various manuscripts. The sets are therefore arranged alphabetically, with a note at the end of the sets giving the various directions for their use.

Set 1.

Beatus vir qui in sapientia morabitur. Ecclus. xiv, 22 and xv, 3, 4, 6.

Benedictus vir qui confidit in Domino. Jer. xvii, 7–9.

Beatus vir qui inventus est sine macula. Ecclus. xxxi, 8–12.

E. E (adds as 4. Ecce servus); a (2nd as *Beatus*) c, d, e, f, h; 1, 2, 3, 5 (2nd as *Benedicitur* qui), 7, 8, 9. **F.** A, B, C, H, K; a, b, c, d, e. **G.** B, C, D, G; a, b, c*, d; 1, 2. **I.** A, B, C, D, E, F, G, I, N, O, P; a, b; 1, 2, 3.

Set 2.

Benedictus vir, qui confidit in Domino. Jer. xvii, 7–9.

Beatus vir, qui inventus est sine macula. Ecclus. xxxi, 8–12.

Ecce servus meus, suscipiam eum. Is. xlii, 1–5.

E. A, B, C, D; g; 6. **F.** I. **G.** A*.

Set 3.

Benedictus vir qui confidit. Jer. xvii, 7–9.

Dominus de Sina veniet. Deut. xxxiii, 2, 3 etc.

Ecce servus meus. Is. xlii, 1–5.

F. F.

Set 4.

Justorum animae. Wisdom iii, 1–9.

Reddet Deus mercedem. Wisdom x, 17.

Beatus vir qui in sapientia. Ecclus. xiv, 22 and xv, 3, 4, 6.

G. F (3rd in hand of c. 1100).

Set 5.

Qui sponte obtulistis de Israel. Judges v, 2–9.

Qui propria voluntate obtulistis vos. Judges v, 9–32.

Beatus vir qui. Ecclus. xiv, 22 and xv, 3, 4, 6.

E. A; 4 (gives in order 3, 2, 1).

Set 6.

Qui sponte obtulistis. Judges v, 2–9.

Qui propria voluntate. Judges v, 9–32.

Vos sancti Domini vocabimini. Is. lxi, 6–10.

E. B, C, D, E (not 3rd). **F.** F, I.

Set 7.

Vos sancti Domini. Is. lxi, 6–10.

Benedictus vir qui confidit. Jer. xvii, 7–9.

Beatus vir qui inventus. Ecclus. xxxi, 8–12.

E. 4 (adds as 4. Ecce servus meus). **F.** D (2nd as *Beatus* vir). **G.** F. **I.** R, S.

Set 8.

Vos sancti Domini. Is. lxi, 6–10.

Fulgebunt justi. Wisdom iii, 7–10.

Dominus in Sina veniet. Deut. xxxiii, 2, 3 etc.

E. A, E; f (*de* Sina).

Set 9.

Vos sancti Domini. Is. lxi, 6–10.

Fulgebunt justi. Wisdom iii, 7–10.

Reddet (Reddidit) Deus mercedem. Wisdom x, 17.

E. D (hand of 12th cent.); a, c, d, e, g, h; 1, 2, 3, 5, 6, 7, 8, 9. **F.** A, B, C, K; a, b, c, d, e. **G.** B, C, D; a, b, d; 1, 2. **I.** A, B, C, D, E, F, I, K, L, N, O, P; a, b; 1, 2, 3.

Set 10.

Vos sancti Domini. Is. lxi, 6–10.

Justi in perpetuum vivent. Wisdom v, 16–23.

Reddet Deus mercedem. Wisdom x, 17.

F. H.

Set 11.

Vos sancti Domini. Is. lxi, 6–10.

Justorum animae. Wisdom iii, 1–9.

Reddet Deus mercedem. Wisdom x, 17.

G. G (adds 4. *Fulgebunt justi* in margin); c (1st; 2nd; Fulgebunt; 3rd).

Set 1 is assigned to confessors or martyrs, and to apostles; 2 is one confessor or martyr; 3 is one confessor or martyr; 4 is apostles; 5 is apostles; 6 is apostles or martyrs; 7 is apostles,

or many saints, or one confessor or martyr; 8 is many saints; 9 is apostles, or many saints, or martyrs; 10 is all saints; 11 is apostles, martyrs, confessors and virgins.

(*b*) *Common of Virgins.*

Audite me divini fructus. Ecclus. xxxix, 17–22.

Lauda (Gaude) filia Sion, jubila. Zeph. iii, 14.

Gaude (Lauda) et laetare, filia Sion. Zech. ii, 10.

E. A, B, C, D, E; g; 4, 6. **F.** F (3rd as *Lauda*), H. **G.** B, C, D (for S. Lucia). **I.** B, C, D (adds 4. *Gaudens gaudebo*), E, F, I, L, N, O; a (2nd as *Gaude*), b.

Second Set.

Audite me divini fructus. Ecclus. xxxix, 17–22.

Gaudens gaudebo in Domino. Is. lxi, 10.

Non vocaberis ultra derelicta. Is. lxii, 4–8.

E. a, c, d, e, f, h; 1, 2, 3, 5, 7, 8, 9. **F.** A, B, C, H, K; a, b, c*, e. **G.** A (hand of 11th cent.), F, G; a, b, d; 1, 2. **I.** G, K, P; 1, 2, 3.

Third Set.

Audite me divini fructus. Ecclus. xxxix, 17–22.

Gaudens gaudebo in Domino. Is. lxi, 10.

Gaude (Lauda) et laetare, filia Sion. Zech. ii, 10.

F. I (3rd as *Lauda*). **G.** c.

Sometimes these canticles are apportioned to the B. V. M., the first set as De S. Maria et de virginibus, the second set as In festivitatibus gloriosae semper virginis Mariae et omnium virginum.

In the Venice edition 1612 of the *Breviarium Benedictinum* as revised under Paul V, the sets are, according to the tables given above:—

Sunday, first set; Advent, second set; Christmas, third set, reading *Populus* qui; Lent; Easter, first set; Corpus Christi (see

below); Common of Saints, ninth set, reading Vos *sacerdotes* and *Reddidit* Deus; then first set; then *Justorum* as below; then Virgins, second set, reading *Obaudite*; and Dedication (see below). The additional sets in 1612 are:

Corpus Christi.

Deus judicii Dominus. Is. xxx, 18–23.

Et dabitur pluvia. Is. xxx, 23–27.

Juravit Dominus in dextera sua. Is. lxii, 8–11.

Many Martyrs.

Justorum animae in manu Dei. Wisdom iii, 1–7.

Fulgebunt justi. Wisdom iii, 7–10.

Reddidit Deus. Wisdom x, 17.

Dedication of a Church.

Benędicite Dominum omnes electi ejus. Tobit xiii, 10–18.

Erit in novissimis diebus. Is. ii, 2–4.

Audite verbum Domini omnis Juda. Jer. vii, 2–8.

A more appropriate set for Corpus Christi is in the *Psalterium Cisterciense* (Paris 1656 p. 374 and Antwerp 1686 p. 133).

Sapientia aedificavit sibi domum. Prov. ix, 1–13.

Audite verbum Domini gentes. Jer. xxxi, 10–15.

Angelorum esca nutrivisti. Wisdom xvi, 20, 21, 26, 29, and xvii, 1.

NOTE. The Mozarabic Canticles are indexed under Latin Canticles, pp. 70–75. But they may well have been Monastic in origin; see the *Church Quarterly Review*, April 1911, p. 38.

SUPPLEMENTAL NOTES

p. 5. In the Latin Vulgate used for collation (Lyons, 1688, apud Claudium Carteron) the Prayer of Manasseh, and Esdras iii, iv, are printed after the Apocalypse, as usual in editions since the Clementine of 1592. In the Pre-Tridentine editions (e.g. Paris, 1534, Robertus Stephanus) the usual order is Paralipomenon ii, Oratio Manasses, Esdrae i, Esdrae ii, Esdrae iii, Esdrae iv, Tobit, Judith, Esther. On the Prayer of Manasseh see further *The Apocrypha and Pseudepigrapha of the Old Testament*, ed. by R. H. Charles, 1913, vol. i, pp. 612–624.

p. 8. Antoninus of Piacenza visited Mount Sinai about 560. In the 37th chapter of his *Itinerarium* (in Migne's *P.L.* lxxii, and in the Vienna *Corpus Scriptorum* xxxviii, 1898; English version by A. Stewart for the Palestine Pilgrims Text Society, vol. ii, 1887) he says it was the resort of pilgrims of many nationalities, and that there were three abbots who could speak Latin, Greek, Syriac, Egyptian and Persian. Some of the best MSS (instead of reading *Persam*) read *Bessam*, which seems to mean the language then spoken in Yemen in Arabia, and in Abyssinia (see pp. 31, 35 of this book). But Antoninus does not give any full description of the services at Sinai.

p. 16. The *Peregrinatio* of Etheria is in vol. xxxviii, 1898, of the Vienna *Corpus Scriptorum*. In the *Revue Bénédictine*, 1913, pp. 174–186, Dom Morin speaks of her as a Spanish virgin from Galicia, argues that her name was Eucheria, and maintains that she reached Jerusalem early in 393, and finally left Jerusalem in February or March 396. But, it should be added, all scholars do not agree in thinking that the *Peregrinatio* belongs to the 4th century; some indeed think that the 6th century is a more probable date.

p. 30. The Psalter of 1386 is the Vat. Copt. 6. See p. 34.

p. 32. The so-called Ps. 151, of David and Goliath, is in many of the earlier Psalters. The Greek form, beginning Μικρὸς ἤμην ἐν τοῖς ἀδελφοῖς μου, is e.g. in the Royal 1 D. v–viii (p. 9 as A), the Auct. D. 4. 1 (p. 9 as C), the Grec 139 (p. 9 as I), the C. 84 (p. 10 as N), the Vat. gr. 1927 (p. 10 as M) etc. The Latin form, beginning Pusillus eram, is in the Vespasian A. 1 (p. 52 as A; not in the first hand), the Add. 37517 (p. 52 as b), the Lat. 11947 (p. 58), the Lat. 13159

(p. 63 as **F.** S), the Add. 37768 (p. 68 as **F.** L), the Harley 2904 (p. 63 as **E.** a), the Galba A. xviii (p. 64 as **G.** L), and in many others, see e.g. p. 69. Both Greek and Latin forms are in the Verona I (p. 19 as V). The Sahidic form is in the Oriental 5000, and is printed from it by Dr Budge (see p. 33).

p. 36. After the Fifteen Prophetical Canticles Ludolf prints the Canticum Canticorum (i.e. the Song of Solomon), which follows the Canticles in many of the Ethiopic Psalters.

p. 37. The early Georgian Psalter now in the Imperial Public Library at St Petersburg is catalogued as no. 1 in Bishop Porphyry's Collection of Georgian Papyri, and described as being viii–ix century.

p. 38. The early Slavonic Psalter in the Imperial Public Library at St Petersburg is catalogued as no. 8 in Pogodin's Collection, and described as being xii century.

p. 54. No. 1. The Prefect of the Ambrosiana informs me that this MS retains its old class mark of HS. iv. 44, and has not been transferred to A. 246 sup. It comes, he adds, from Lodrino, eight miles North West of Bellinzona.

p. 59. Staerk's facsimiles xxxviii, xxxix are from F. v. I. 6; he gives none from I. 5.

p. 60. The account given of the Reginen. lat. 11 was the result of a personal examination of the MS, and of vain attempts to find a corresponding script. It was meant to raise discussion, in the hope that some evidence might come to light which would definitely prove where the MS was written, and would show in what parts of France the so-called Roman and Gallican Canticles were actually in use. The identification of the MS with the Psalter which belonged to Eberhard was accepted on Dom Wilmart's authority; other scholars are not convinced that the lat. 11 was ever in Eberhard's possession. The script is not Spanish, and is a somewhat artificial one, later than its style would lead one to think. In December 1913 the MS was carefully examined by some of the best palaeographers at Rome, who were unanimous in regarding 750 as its earliest probable date. On the question of provenance they were divided; one of them suggesting that it was written in Burgundy, i.e. in Central France, East of the Loire, and South of Troyes. But if it was actually written in Central France, or in North Eastern France, the selections of Canticles certainly suggest that it was copied from an earlier Psalter prepared for use in the South of France. It seems probable that the Canticles used in North Eastern France before 780 were really those given in the Arsenal 8407 (see pp. 59, 60). The whole situation is involved and elusive.

p. 62. The Nicene Creed in the Vienna 1861 is the first version, beginning "Credimus in unum Deum." The so-called Creeds of S. Ambrose (1), Pope Gregory (2), Gregory of Neocaesarea (3), and S. Jerome (4), are all printed in full from the 1861 in A. F. Kollar's *Analecta Monumentorum omnis aevi Vindobonensia*, i, 1761, 361–373. The first, beginning "(Nos) Patrem et Filium et Spiritum Sanctum confitemur," is in Kollar 361, and in A. Hahn's *Bibliothek der Symbole*, 1897, p. 278. The second, beginning "Credo Deum Patrem omnipotentem," and ending "instituta sunt, credo fideliter" is in Kollar 361 as Fides S. Gregorii Papae Urbis Romae; and in Hahn, p. 336, in a longer form, under the name of Gregory of Tours. The third, beginning "Unus Deus, Pater Verbi viventis," is in Kollar 364, and in Hahn, p. 253. The fourth, beginning "Credimus in Deum Patrem omnipotentem, cunctorum visibilium" is in Kollar 373, and in C. A. Swainson's *Nicene and Apostles' Creeds*, 1875, p. 275; also in Migne's *P. L.* xlv, 1716 and xcviii, 1113. The Nicene Creed ends "Spiritum Sanctum. Eos autem qui dicunt...anathematizat catholica et apostolica Ecclesia"; compare the *H. B. S.* vol. xxxvi, plate xi, and Hahn, p. 162.

p. 68. The B.M. Galba A. v. is one of the Cottonian MSS which were greatly injured by the fire of 1731. It is an Irish Psalter written in the 11th century, but, judging by the mangled remains, it represents an earlier tradition. The only canticles which survive follow Ps. c, at ff. 47 *b*, 48, 48 *b*, and are:

1. Cantemus Domino...fortitudo. Ex. xv.
2. Domine audivi...in medio annorum. Hab. iii.
3. Confitebor tibi. Is. xii.

All of these are nearly illegible. The third ends in the middle of 48 *b*, and the rest of the page contains part of another canticle, which seems to be

4. Audite caeli. Deut. xxxii,

but is quite illegible.

p. 79. The B.M. Stowe 2 is a Gallican Psalter, written in xi at Winchester. The set of Canticles is not complete; and this is the case also with the B.M. Vitellius E. xviii, a very similar Gallican Psalter, with English glosses, written at Winchester in xi, which suffered in the fire of 1731 (see p. 68). The text of the Stowe 2 was edited by Sir John Spelman as *Psalterium Davidis Latino-Saxonicum vetus*, London, 1640; but he did not print the Canticles.

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